The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE MEXICAN SITUATION

A HIGHLY important step has been taken by leaders of professional, educational and journalistic groups in Chile to bring about joint action on the part of the three greater nations of South America—Argentina, Brazil and Chile—to use their good offices to bring about a restoration of religious liberty to the many millions of Catholics now deprived of that liberty in Mexico. Dispatches from Santiago, Chile, sent through the National Catholic Welfare Conference's news service, state that the Centro de Estudios Religiosos has laid a petition to that effect before the Minister of Foreign Affairs of Chile and the Ambassadors to Chile of Argentina and Brazil. More than eighty men of the highest ranks in the public life of the Chilean nation have signed the carefully prepared document. They include senators, deputies, former Cabinet members, and members of the Supreme Court; distinguished lawyers, doctors, educators, editors and publishers.

It is because of the success won by the "A.B.C." powers of South America—Argentina, Brazil and Chile—in using their mediatory influence jointly to bring the war in the Chaco region to an end and thus restore international peace in the New World, that the governments of these powers are now petitioned to exert the same great and friendly influence in Mexico. Referring to the work of the A.B.C. powers in regard to the restoration of peace in the Chaco, the petitioners point out that "this peaceful victory may well be considered an international act of Christianity." But they add at once: "Permit us, however, to bring to the attention of Your Excellency the fact that although it is true that at the present time peace reigns among all the nations of the New World, nevertheless not in all these nations is recognition given to justice, right, liberty and social harmony, without which true peace and civilization itself are but vain words. In one

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country in our continent, if we may employ the graphic and terrifying words of the Catholic bishops of the United States, 'the vast majority of the people are practically held in bondage by their government.' And they are held in bondage because of their religion. That country is Mexico."

This fact was vividly remembered by many millions of Americans when they listened to President Roosevelt's radio speech at the opening of Congress and heard him refer to the universal peace that held all the American nations so fraternally together, as contrasted with the unhappy condition of the European nations. The policy of the "good neighbor" can hardly be justified by pointing to a condition of exterior peace among American nations beneath the surface of which there exist such monstrous evils as now afflict the vast majority of the Mexican people. The autocratic systems existing in certain countries of Europe—unnamed by the President, but in the minds of all his audience—are not more notable for brutality and flagrant tyranny than the rule of the one-party system in Mexico that now holds that nation in its grip. It is a wise and humane type of "good neighborliness" that is exemplified by the Chilean committee in pointing out to its own government and the governments of Brazil and Argentina that true peace cannot exist under such a régime.

The tremendous moral responsibility that rests upon the government of the United States is brought out in the petition which reminds the governments addressed that when recognition was accorded the revolutionary government of Carranza in 1915 by the United States, the similar action taken by six South American nations, among them being the A.B.C. powers, came only after, and because, the Carranza government had promised that "liberty of worship to the individual, each according to his conscience," would be "strictly complied with." And it makes the point that governmental representations against the persecution in Mexico would be logical since the Mexican governments succeeding the Carranza régime have not lived up to a promise binding on them all.

"Briefly," says the petition, "Mexican Catholics and in general every inhabitant of Mexico who professes any religion whatever have been despoiled of those rights which man possesses by his very nature, the right to practise religion publicly and privately, the right to educate his child in accordance with his convictions, and those liberties which rightly exercised are the very essence of civilization and of domestic life, freedom of speech, of the press, of assembly and, the most sacred of all, liberty to elect their own government.

"Fifteen million Mexicans in their own country are made outcasts of their own government. Cast down by the grief and filled with indignation with which the persecution of religion in Mexico inspires us; moved by sentiments of solidarity, of compassion and of sympathy for the victims of that persecution, who are our brothers and who profess the same religion that we profess, we the undersigned members of the Centro de Estudios Religiosos of Santiago, Chile, have conceived the idea of addressing this note to the foreign offices of the republics, Argentina, Brazil and Chile, the three countries known as the A.B.C. countries which formed the international constellation and which by having contributed to the prevention of warfare in 1914 between the United States and Mexico still today enjoy the high esteem and deep sympathy of those republics."

Turning to the conditions which brought about recognition of the revolutionary Mexican government by the United States and six Latin-American countries, the petition says:

"When the request for recognition was received from Carranza, President Wilson did a thing that had never been done before in the history of his country or that of any other American country. Out of respect for civilization, for the Christian conscience of the world and for the Catholic religion persecuted in Mexico, which is the religion of all Latin America, the President of the United States asked Carranza as a preliminary to the recognition of his government to state solemnly that he would respect the religion of the Mexican nation, the established Church which represented that religion and the religious conscience of the Mexican people."

The petition then quotes from a letter sent to Robert Lansing, then Secretary of State, by E. Arrendondo, confidential agent of Carranza in Washington, in which these assurances were given. Mr. Lansing, it is recalled, communicated these pledges to the diplomatic representatives of the A.B.C. powers and the Ministers of Bolivia, Ecuador and Guatemala, and: "Subsequently the Latin-American Ambassadors and Ministers communicated to Secretary Lansing the acquiescence of their governments in the recognition of Carranza and made it clear that this acquiescence was based on the guarantee of full religious liberty for the nationals and aliens, promised by the confidential agent of Carranza."

"To close this presentation," the petition states, "the Centro de Estudios Religiosos of Santiago, Chile, respectfully requests from Your Excellency and through Your Excellency from your government that you have the goodness to give consideration to this state of affairs in Mexico so clearly out of line with the underlying principles of civilization, and that you consider whether it may be possible within the limitations of international propriety and with no thought whatever of intervention, to exercise some friendly and prudent action with the government of that

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republic, looking toward a change of its policy which is prejudicial moreover to the good name and the high degree of social culture which all the countries of this continent have attained.

"The good offices of the government of Your Excellency united to the good offices of other American governments can accomplish good in this direction and might perhaps restore religious liberty to the millions of Catholics in Mexico who today are deprived of that liberty. The prudent steps taken by Secretary of State Lansing were in no sense derogatory of the dignity of the Mexican government in 1915 and might well serve as a precedent for these new steps which by existing circumstances are even more urgent and more necessary."

Week by Week

THIS week it is probably the bonus which holds the center of the stage in Washington. For some time past, the specter of "immediate cash payment" has crept steadily nearer and nearer; and now it is only an unpredictable political occurrence which can prevent the bonus from becoming payable during 1936. Of course, as we have declared many times, the agitation is in essence the grossest kind of hold-up. Congress has voted (whether commendably or not is beside the point) to grant each veteran a sum commensurate with the length of time he spent in the service. And in order to forestall further raids on the Treasury as well as to make the total amount paid look bigger, payment was deferred until 1945, interest to which year was added to the basic amount. Later another Congress voted to pay half of the bonus to all applicants therefor. As a consequence, the present veteran group agitation means: first, that Congress must vote to pay interest never earned, i. e., the interest due between 1936 and 1945; and second, that the way is now clear for insistence that pensions of one kind or another be granted ex-service men. All this is irreconcilable with any theory of good government, and indicates that a powerful minority has once again tightened its grip on Washington. The argument in favor of immediate payment is that veterans need the money worse now than they will in 1945, and that the country as a whole will profit by putting the cash into circulation. Unfortunately no air-tight case can be made to support either assertion. But since payment of the bonus money is virtually assured, it is useless to say more than is required to express the hope that this payment will, after all, have some beneficent effect upon business activity and that the veterans will have the grace to postpone further raids on the Treasury. No social security system can operate if it is exposed to the constant threat that privileged groups will manage to get additional stipends for themselves. Relief and pump priming are, after all, serious economic enterprises.

The Trend of Events

"He Kept Us Out of War"

HOW SERIOUSLY the United States was involved in the World War prior to April, 1917, is shown once again by the Morgan testimony before the Senate. The banker did not conceal his opposition to Germany either then or now; and the fact that Mr. Wilson opened up all the avenues of operation is likely to have impressed itself upon everyone who reads the newspapers. It is too bad that the huge bulk of this testimony precludes its assimilation by any large number of persons. For the fundamental query involved is of the utmost importance. The difficulty with each and every formula of neutrality legislation is that Congress must delegate powers to the Chief Executive. No two wars are ever the same, and so each requires careful attention to a series of complicated and often illogical events. That attention Congress is almost by nature incapable of giving. But can it, on the other hand, place virtually absolute confidence in the White House? Experience indicates that neutrality cannot be guaranteed in this way. Accordingly many hold it desirable to lay down rules by which the President and the State Department are to be governed. The trouble with such rules is that they may do more harm than good: nobody can run a country according to a handbook. It seems to us far more desirable that Congress remain in permanent session whenever there is real danger that the United States is going to be involved in a war, and that pains be taken to call to its attention any grave matter of financial or economic policy. One instance of such a "matter" is surely the withdrawal of protection from citizens traveling or engaging in trade. At what point must such protection be withdrawn? Surely a question of such importance cannot well be answered theoretically, years in advance.

Fascism as a Symptom

AT THE conclusion of a recent New York *Times* article, Anne O'Hare McCormick opines that "dictators are not the cause of wars; they are signs on the surface of the underlying conditions that cause wars." This statement is in part very true, and we do not wish to minimize that verity. But there is probably abroad a little too much feeling that "conditions" inevitably "evolve" wars, and it is against that feeling that a remark seems in order. Dictators are usually created by somebody for a purpose. Why one man is chosen rather than another seems in part a matter of natural endowment for

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the task and in part the result achieved by a very conscious claque. Now in the case of Europe the trend toward dictatorship, though immensely strengthened by the war, is certainly not the direct result of the peace treaties or of the fighting. Mussolini is in part demonstrably the ideal solution (*vide* Pareto) for certain problems born out of Italian unity put forward long ago by a group of nationalist thinkers. In the case of Spain, dictatorship was a formula, with precedent back of it, for strengthening the monarchy. The apparition known as Hitler is, perhaps, the most noticeably artificial of Fascist creations. In this case men behind the scenes actually wanted a scapegoat, expecting then to get rid of it and do what they wanted. All three examples indicate that the origin of dictatorships must be sought at least partly in the will of some group having a nationalist political objective. That this group is militaristic because "conditions" seem to call for a strong armed force is only partly correct. Usually it also believes heartily in militarism for its own sake, being actuated by a "strong man" philosophy. We may well beware of attributing too much to "conditions." Ideas also are a power in the world and it will do no harm to bear that fact in mind.

The Hauptmann Sensation

OF COURSE it is not surprising that a morbid and vulgar interest in the Hauptmann case should be so widespread. One has only to refer to Edmund Burke in order to learn both that similar phenomena are as old as the hills and that they are deeply rooted in human nature. The New Jersey episode is unique in only one sense: it proved that the hysteria now engendered by pugilistic and gridiron spectacles on a grand scale can be tranferred to the court room. On the Saturday when the pardons court was in session at Trenton, crowds were gathered in front of bulletin boards in smaller cities, just as tensely determined to get the news as a band of autumn harvest fans. That justice is one thing and a prize-fight another seems to have been forgotten; and, indeed, one has a feeling that public agencies encouraged this lapse of memory. It was no less a person than the President of the American Bar Association who castigated the methods with which the Flemington trial had been conducted, and he might have added that little can be done about preventing the next similar case from turning out quite as badly until State and Church can be induced to take a hand in the matter. The primary obligation is, of course, with the State, which must eventually recognize that the freedom of speech accorded the press cannot be a thing unchecked and unbridled. Citizens must be entitled to rely upon their newspapers as instruments through which all facts pertaining to the general welfare are made known, but cannot legitimately expect to get emotionally drunk on the news and pictures served every morning. We think the Church also has a duty in the matter. Remembering old Huysmans's account of what Christianity accomplished in the realm of criminal justice, we have a feeling that the present decline of decency is directly proportionate to the waning of fundamental Christian conviction in public life. Is not the time ripe for all the agencies of religious expression—especially the religious press—to stress the moral values at stake?

Concerning the Priesthood

IN THE most recent encyclical by Pope Pius XI, "To the Priests of the Church," there is sympathy and counsel of a father for members of his own household. It is principally in this light, no doubt, that the encyclical will be studied. But there are also implications of the immediate effect in the world of a Catholic priesthood, of a kingdom here on earth, in greater and less degree in every land regardless of political boundaries. This sign of the Church, its Catholicity, is the sign of the one continuing, unitive force in the world. As His Holiness writes, in the clash of the world's selfish interests, "and unleashed hate, and dark plans of revenge, nothing could be better or more powerful to heal, than loudly to proclaim the 'new commandment' of Christ. That commandment enjoins a love which extends to all, knows no barriers or national boundaries, excludes no race, excepts not even its own enemies." To the proclamation of this commandment the priesthood devote their lives. First of all they do so by their daily celebration of the sacrament enjoined by Our Lord to continue the mystery of His actual life here on earth, and those other sacraments which are the daily bread of the spiritual life of the faithful. If we stop to realize what this means, we can see in it a vast turning of hearts every day, in quietude, in dignity and solemnity, to those things which are of the essence of peace and to that one thing, God's creative love, which all may share with no diminution of it. When these services of the priesthood are lost to men, sublimity is lost; they are lost in fugitive things and the personal dignity of expressing a unitive love is subjected to hasty tyrannies which we see in their unpleasant realities on all sides of us today. The corporal works of mercy, the giving of aid to the poor, visiting the sick and those in prison, and the earnest works for social justice, are easy to appreciate and relatively are not undervalued. The beneficence of the spiritual mission of the priesthood, that, however, is undervalued. With the impetus of the Holy Father's encyclical, it will be an excellent thing if there is more effort by the faithful for a better understanding of the priesthood.

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THE IMMORALITY OF THE AAA

By ERNEST F. DU BRUL

Though Mr. DuBrul's paper was written a few days before the Supreme Court decision which annulled the Agricultural Adjustment Act, it seems to us so valuable a criticism of the type of legislation represented by the Act that we are happy to publish it. The editors fully realize, however, that very much can be said on the other side (cf. Michael O'Shaughnessy, in our issue of December 20), nor does either paper represent their own views. To the problem of taxation morality none can remain indifferent.—The Editors.

THE THESIS of this paper is that the processing taxes levied under the so-called Agricultural Adjustment Act of 1933 and its amendments of 1935 were inherently and fundamentally immoral. This thesis is based on the following premises: (1) Taxes should be levied mostly on those best able to pay. (2) Taxes should be collected only for general purposes of government, which benefit all citizens, and not for the enrichment of any particular economic group of citizens merely as members of such a group.

The processing taxes violated both of these moral principles. These taxes were levied on necessities of life, which are bought eventually in the largest measure by wage earners with relatively small incomes. Wage earners must necessarily pay out for food much larger percentages of their small incomes than is paid by those with larger incomes. Although paid by the first processors, these taxes were added to the costs, and were passed on down to the wage-earning consumers, as was the intent of Congress in passing these taxes. The consumer paid not only the tax but a pyramid of profits on top of it, so that the burden was multiplied to those least able to pay.

These taxes were not levied to defray legitimate costs of government from which all citizens benefit, as citizens. They were levied for the special direct benefit of the owners of farm lands, business men engaged in the commercial production of the particular commodities taxed. Be it remembered that the consumers not only paid the benefits received by these farmers, but also paid the costs of a huge bureaucratic machine erected to put the scheme in operation and to maintain it, as well as the pyramided business profits above mentioned, which followed the tax from the processors to the consumers.

It was a perversion of language to designate these as taxes for relief for needy farmers, and to ask the wage earner to submit to them because they were so labeled. These taxes were not used mainly to relieve distress of needy farmers. The larger part of them were intended to inure to the benefit of very well-to-do farmers, who were far from being in distress. They did so inure, because after collection, the distribution of these taxes was made according to the average production over a period, of the beneficiaries' land, no matter how prosperous or needy the owners might be. A rich absentee owner of 5,000 fertile acres got more than 100 times as much benefit as the owner of 50 poor acres who might be in dire distress. Under this scheme, wealthy banker farmers in the corn belt of the North and in the cotton belt of the South received large sums which were large increases in good incomes and were not relief of destitute farmers. Is it any wonder that men of large means have seen the wisdom of buying up many more farms in the last year? The viciousness of this system becomes more apparent when we consider the study of the Brookings Institution, which estimated that in 1929 the wealthiest 20 percent of farmers received almost 49 percent of the total income of all farmers, while the poorest 60 percent received less than 28 percent of the total farm income.

Now even if all the poorest 60 percent were in need of relief, which should in charity and justice be paid for out of taxes, no sound moralist can defend a scheme of taxation which falls heaviest on the wage earners, and is used to increase the incomes of well-to-do business men who are engaged in the commercial farming business. Such a tax acts to defraud laborers of their wages, which is classed by moralists as one of the four worst sins which cry to Heaven for vengeance.

Processing taxes make true the prophecy, "To him that hath shall be given, and he shall abound." They also make true the rest of the prophecy that "from him that hath not shall be taken away that also which he hath." This is done by perpetrating another moral wrong on farm tenants, and farm laborers. This is because benefit payments depend on a reduction of acreage. If a small farmer, doing all his own work, reduces his acreage he gets paid for doing less work. But when a large landowner reduces acreage, he reduces the number of hired hands and tenant farmers who formerly cultivated the land he is paid to throw idle. These laborers and tenants then must go "on relief." So the scheme makes the wage earners pay the large landowners very handsomely to increase farm distress and throw more people "on relief" to the burden of the other taxpayers. Then these relief cases pay taxes on the food they consume, which cynically

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are paid their former employers and landlords for throwing them on relief. Of course, the beneficiaries of the tax do not point out these by-products of it. In foisting this vicious system on us, some very specious arguments have been put before the people. It was declared to be necessary to achieve and maintain a theoretical "parity" between the aggregate income of the farm population and that of the urban population. It was asserted that there is some sacred proportion of the total national income which farm landowners, as a class, should receive in good years and bad. They of course failed to disclose that most of this parity would go to a small percentage of farmers, who did not need it, and that their employees and tenants would go on the bread line.

It was also asserted, loud and long, that for years farmers have been compelled to buy industrial products in a protected market, and been compelled to sell their products in an unprotected market, to their social and economic disadvantage. So it was maintained that the processing taxes were merely an application of "Social Justice" to compensate for this discrepancy, merely an internal tariff designed to recapture and pay over to the farmers the "unearned" profits which industry makes out of the farmers through import tariffs.

A very little consideration shows that this line of argument covers up the exploitation of the wage earner class by the commercial farmers, big and little. In the first place, the farming business already benefits from many direct tariffs in favor of its products, which protect the farmer from foreign competition. The sugar and butter tariffs, the wheat and corn tariffs and many others all serve to keep these products out of our home market. These tariffs actually protect the profits of farm owners as well as the jobs of many farm laborers who could not be maintained otherwise. But the processing taxes throw farm workers on relief. For many years the farmer has been operating behind a stiffer tariff than has protected industry. Tariffs on farm products are much higher in proportion to their foreign values and costs of production than tariffs on industrial products as a whole.

Next, consider the claim that "Industry" exploits the farmers. Industry consists of the investors, and the working forces, who far outnumber the investors. The wage bill of Industry far exceeds the industrial profits of the investors by huge amounts. So if Industry has been exploiting the farmers it means the industrial wage earners have been getting the most of this exploiting and that wage earners have raised their standards of living at the expense of the farm population.

Stripped of bunk and ballyhoo, the facts are that very many owners of farm lands have been able to buy and pay for blooded stock, tractors, trucks, farm machinery and automobiles. They have bought and paid for good farms, and quite good houses with electric lights, bath rooms, furnaces, water systems, refrigerators, household appliances and radios. They have been given college educations, agricultural experiment stations, county agency, scientific research. Many other services have also been furnished to these "exploited" people at great expense to other taxpayers. So it is quite hard to believe that the industrial wage earners have raised their standards of living by exploiting such farmers.

The wage earners certainly have been in no position to do any such thing of themselves. Since the wage bill is so much larger than the profits of industry, it is evident that the investors have not exploited the farmers. This claim of exploitation is much like the old trick of the robber himself crying "thief."

The simple fact is that among farmers as with other business men, the more efficient farmers working the more fertile lands, and having superior ability, have gotten a better living than their competitors, just as happens for the same reason among store keepers or manufacturers. But even though all the less efficient farmers had been exploited by some one or other, there is no justification in morals for a scheme of counter-exploitation of wage earners, even for the benefit of the poorer farmers. There is, of course, more injustice in exploiting the wage earners for the greater benefit of the fewer and better-off farmers.

To point out the viciousness of such taxes, does not mean that one has no sympathy for truly destitute farmers. None but an economic moron will deny that for various reasons many people living on farms have been reduced to destitution. No person of sound moral principles will deny that the taxing power should be invoked to furnish them relief, nor deny that the industrial worker who is fully employed is obliged in charity to make some contribution to this relief. Besides having sympathy for distressed farmers, those who oppose unfair taxes on moral grounds show sympathy for the greater number of wage earners who are being victimized by a vicious scheme of disguised expropriation of wages that has been embodied in American law, by the politicians who are catering to the farm bloc.

Besides considering the moral wrongs of this whole system, citizens should give thought to the political consequences which must follow from its injustice. For the principles underlying the AAA are essentially antagonistic to our whole governmental system. This sort of legislation shifts the method of getting a living away from earning one's bread by the sweat of one's own brow, to a method of getting it by the sweat of other men's brows, through the exercise of political power. It was precisely that political system which estab-

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lished the Roman Empire, and threw many other systems of government into dictatorship. Government by blocs which expropriate other citizens for their own personal enrichment must always end in loss of such freedoms as we hold most dear: freedom of person, freedom of speech, freedom of religious and political opinion. Political blocs who seize power in order to enrich themselves at the expense of others simply cannot tolerate these freedoms, because they would nullify the blocs' operations. That of course is as true of a labor bloc as it is of a farm bloc, or any other.

If our well-to-do farmers insist on continuing this exploitation of wage earners, they will merely goad the wage earners to apply the same wrong principles to these farmers themselves. Where then will be the present liberties of the small farmers, or the large ones, or of the wage earners themselves? We need only look at Russia, Germany, Italy and Mexico, to see the loss of all liberties under the bloc system.

HYPOCRISY IN MEXICO

By RANDALL POND

A MEXICAN friend once said to me: "Although I disagree utterly and entirely with the so-called leaders of the Revolution, I would not feel quite so disgusted if they were sincere in practising what they preach." The comment struck me as peculiarly apt and I decided to assemble a few facts along the line which it suggested.

On November 17, in honor of the twenty-fifth anniversary of Madero's revolution against Díaz, the government sponsored a great "athletic parade," designed to show what inspiring things the P. N. R. and its cohorts had done in the field of athletics. The result was a pitiful spectacle.

Thousands of men, women and children were literally forced to parade through downtown streets in the traditional "shirts and shorts." Imagine, if you can, the feelings of federal employees, old and young, fat and thin, exposing their semi-nakedness, well-rounded stomachs, and skinny shanks to the derisive gaze of spectators who knew full well that the whole affair was a stage-managed farce which reached its height of ridiculousness when the "athletes" marched by the National Palace, presenting the chief executive of the republic with a Hitler-like salute. And Mexican officialdom pretends to abhor both Nazism and Fascism!

When I say that men, women and children were forced to parade it is because government employees were told they would lose two weeks' pay should they fail to march as "athletes of the new revolutionary era." The children were handled in similar fashion, as they were told that, although they had worked hard all year, the certificates necessary to allow them to pass into higher grades would not be issued unless they marched under banners which proclaimed them "the athletes of the future." Even the slavish press which has so betrayed the Mexican people by its consistent refusal to protest against the machinations of the party in power, raised its voice long enough to decry the pettiness of men who are following a crazy Russian-German-Italian pattern in their drive to enslave the nation.

With such an example of mass hypocrisy in mind, we need not go far to discover the individual hypocrisy represented in the ranks of the mighty "leaders of the Revolution." Calles is, of course, the most notoriously (the word is used advisedly) wealthy man among the leaders. His hypocrisy extended also to things religious, since he acted as godfather to a child in a religious ceremony while he was still President—in direct defiance of his own laws and the Constitution about which he prated! The former president of the P. N. R., the esteemed Emilio Portes Gil, prophet of the new day for Mexican laborers and peasants, loves to roll on his tongue the resounding phrases of "brotherhood" and "collective welfare" and "socialization in school, farm and factory." But he lives in a very fine house in a very fine residential district and it will be a long time before he adopts for himself the leveling process he preaches so adroitly to the hungry and ignorant crowds now enrolled under the protection of the P. N. R.

Abelardo Rodríguez who, like Portes Gil, was once president of the republic, is a traveler of note, having just completed a round-the-world trip that cost a small fortune. Will it make a dent in the bankroll of this former Calles puppet, also a leader (ostensibly) of a downtrodden proletariat when he sat in the chair so abruptly vacated by Pascual Ortíz Rubio? Ah, no! Abelardo has a well-feathered nest that might even be comparable to that of "Pappa" Calles, featuring as it does the ownership of the largest and most exclusive hotel in the republic, the Garci Crespo at Tehuacán, Puebla. A new financial institution, the Banco Mexicano, is being completed in the capital, and the genial world traveler will have a great deal to say about its policies since he is the moving spirit behind it.

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The train of hypocrisy must lead, inevitably, to the present incumbent of the National Palace. So far as is known, Cárdenas has kept his former reputation for financial honesty; the same hardly holds for his political and moral uprightness. Last summer he pledged himself to the prosecution of two men who had used murder and robbery as ordinary weapons in the subjection of their own states to personal whims. Ex-governor Osornio of Querétaro, at whose door is laid the sensational killing of Señor Río, a Spanish gambler, in addition to some two thousand assassinations of peasants who opposed his policies, not only has gone unprosecuted but has even had dinner at Chapultepec Castle. The unspeakable Garrido Canabal, unopposed dictator of Tabasco, was allowed to flee the country after he and his Red Shirts had mowed down students from the National University who had come to the Tabascan capital of Villa Hermosa to take part in elections which they hoped would defeat Garrido's crew. The president promised the rector of the university that the guilty would be punished. Yet Canabal was allowed not only to get away, but was furnished with credentials which brought him honors as a visiting delegate when he reached Central American republics. Cárdenas says his government is not communistic. Yet, practically every department sponsors activities which can be construed in no other way than as furtherance of Communism. Therefore, the President must take his place in the front ranks of his country's bare-faced hypocrites.

Up close to the head of that parade loom the forms of men once very active in preaching "proletarianism" but now more or less retired, either because they have enough or because they have lost power or wealth. Luis León, holder of several portfolios in Obregón's Cabinet, lives in Chapultepec Heights in a house where a single bath room is reputed to have cost 50,000 pesos! A hacienda in Chihuahua is a minor detail in his holdings. Narcisso Bassols, famous (or infamous) for his attempt to force sex education on Mexican children, must have been very embarrassed when an opposition newspaper recently pictured him seated beside a priest in a photograph taken when Narcisso was just beginning his legal career. The priest, of course, had come to bless the office in accordance with an old Spanish-Mexican custom. Diego Rivera, who perverted a fine talent by soaking it in the fallacies of Communism, has apparently deserted the ranks of his former comrades of the Hammer and Sickle. He has not yet, though, deserted the fine home he was able to buy with the profits of his "Communism" as portrayed in murals and by word of mouth. The recent return to the country of the exiled Roberto Cruz revives a story about the supervisor of Father Pro's murder that is well-nigh incredible. At the very moments when, as head of Calles's secret police, Cruz was tracking down heroic priests and laity, his wife was having Mass celebrated in his home.

The parade of the hypocrites could go on and on. There is Carlos Riva Palacio, past President of the P. N. R., owner of the Chula Vista Hotel in Cuernavaca, only rival to Abelardo's Garci Crespo. Despite the fact that the Constitution says every employee must receive 1.50 pesos per day, the employees at the Chula Vista, at least in the lower brackets, earn 20 per month and describe their food as vile. Alberto Pani, once Minister of Hacienda or the Treasury, is rated among the country's richest men. He is probably anti-communistic today. Luis Morones, organizer of the CROM when Mexican labor was in its infancy, went through a fortune that at one time enabled him to purchase, with gold pesos, the Hotel Mancera, one of the finest in the capital. And to stop the parade from really going on and on, we might consider Lombardo Toledano, prominent lawyer, labor leader, and editor of *Futuro,* a magazine devoted to proletarian uplift, most of whose material is produced by Lombardo.

Toledano is just back from a flying trip to Russia. He spent about six weeks in the proletarian paradise and on his return gave a series of lectures, extolling the virtues of the Soviet régime and urging on Mexican labor the necessity of installing it in Mexico. Who paid for Toledano's trip? Oh, his union salary would take care of that! And the strangest thing of all is that a few years ago this same Toledano was Mexican Communism's most bitter opponent.

I ask, in all seriousness, is consistency still a vice of small minds—or is it a virtue? The "small minds" are assuredly present in Mexico where inconsistency is honored. The virtuous, wherever they are, will hardly be found in the grandiloquent ranks of "the leaders of the Revolution."

Saint Francis de Sales

The cold syllogism
To confute avails,
Yet leaves the heart in schism—
Muses de Sales.

With God's warmth of grace in me,
I may yet convince
The heart; as at Annecy
Yellows the quince,

Through blue and lambent seasons
Sweetening slow.
The heart has its reasons
Which Reason does not know.

ALFRED BARRETT.

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THE USES OF ADVERSITY

By THOMAS GAFFNEY TAAFFE

THE THOUGHT that the uses of adversity are sweet was happily phrased some three hundred years ago. He who phrased it had the gift of words beyond all other men and the thought, as he voiced it, has passed into a proverb. It's true he didn't originate the thought. After all, Job knew all about it in the childhood of the world, and it was old even when Job was young and unsmitten. But it was the gift of the happy phrase that crystallized the universal truth.

Like all good things, though, these sweets are unequally divided; not everybody is vouchsafed the full measure of their blessings. Some there are who know adversity only by hearsay and who are, therefore, denied the complete enjoyment of its fruits. That's a sweetly solemn thought for those who starve and shiver, and stagger under the burdens of the world. It must be especially stimulating now when we see the promise swelling, day by day.

For if there is a just proportion between the harvest of sweets and the seed from which it springs, there is a plenteous time to come; the seeds have been sown with a lavish hand in these last six years.

Look where you will you will see the harvest in the making—the more clearly for some vivid contrasts. It's not a pretty picture. Bread lines and doles and starvelings; able-bodied men in alley-ways and subway stations, shivering in their sleep; children gaunt with hunger; women in the throes of despair; men dropping into the river or jumping from roofs; five-and-ten princesses squandering their junk-shop millions at $40,000 a night; bankers and stock-market sharps dodging income taxes; city payrolls suspended and workers left penniless, that usurers may have their pound of flesh; crops plowed under and livestock destroyed while people starve; mills idle and goods rotting in warehouses; millionaire playboys merrymaking under soft southern skies, while idle workers shiver and hunger in the cold; starvation and plenty, misery and luxury, suffering and carousing, side by side—what a picture!

But, bad as it is, it has its compensation in the outlook for the future. And curiously enough, the most hopeful sign is bound up with the very worst aspect of the situation. It is universally acknowledged that the worst effect of this time of tribulation is the moral effect. The physical suffering is bad enough—the cold, the hunger, the undermining of children's health—but far worse is the breakdown in morale. People who never before in their lives have had to ask alms are now driven to seek doles in rent-money and foodstuffs and cast-off clothes from the dispensing agencies of public and private funds. Men and women, strong and able and eager for work, have had to bow to the shame and eat the bitter bread of organized charity, their sturdy independence withered within them.

Everybody concedes that this humiliation is harder to bear than hunger and cold. It will be years before the victims of this depression will be able to hold up their heads again with confidence. Some of them will never recover from the heartbreak.

But here comes the note of hope. It's the adult victims who suffer most bitterly from this mental anguish. Trained to self-reliance, the thought of their dependence is a ceaseless torment. But the children, who will be the adult generation of the next depression, are being fortified for that ordeal in a way that the most ardent advocate of the present order never dared to hope for. And, most appropriately, the school is the agency by which this blessed work is being accomplished.

Everybody has heard of the relief work that has been accomplished through the schools. Teachers have been taxed, and have given of their substance over and above the tax; they have given with a generosity that has had little recognition; public and private moneys have been added and donations of clothes, new and cast-off, have swelled the means of alms-giving. Now the child not only gets food for the mind, but food for the body, too, and raiment against the rigors of the weather—all in the course of his day's schooling.

Note that he is not taught first on his little empty stomach and then led to a soup-kitchen or breadline, and there supplied with creature comforts. No, no. The various processes are coordinated, correlated. He is fed, clothed and taught in the one continuous process.

Now, it must be evident how the seeds of future contentment are being sown in this fertile ground. Whatever the reaction of the parents, the child is being trained to pauperism; he is being inured to alms. The receptive mind is grasping the rudiments of reading, writing, 'rithmetic and, at the same time and at the same hands, he is acquiring the rudiments of mendicancy. He is being taught young and accustomed to it. He is learning to accept as a matter of course what his parents can accept only at the cost of spirits crushed and pride tossed into the discard. Too

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young to understand the humiliation of his elders, he is accepting without resentment and becoming habituated to a dole, inured to penury and to pauperism.

If we look far enough into the future we can see the blessings of this dispensation ripen. The child, trained almost from infancy to hold out his hand, will grow into a man habituated to the dole. And when the next depression arises, as it surely will if we blunder on in the same rotten system, it will find a generation prepared, fortified; a generation to whom the shame of mendicancy will have no meaning. They will swing gaily into the breadline, clutch the dole with eager fingers and be happy and contented in their dependence.

The captains of industry, the rugged individualists, need have no fears, if only they can weather this crisis without a revolution. They can rub their fat hands and unbutton themselves after supper with easy minds, and thank whatever obscene gods preside over the fortunes of the exploiters of the poor and the needy—the employers who sweat them, the usurers who bleed them, the politicians who buy and sell them. They will have nothing to cause them anxiety. Thanks to the happy chance that has brought about this evolution in education, they will have a truly servile generation to carry out their behests, to bear the burden of their enterprises, to make fat and rich and greasy the plentiful return of dividends and graft and blood money.

And it will be a generation happy in its degradation, free from care and worry and concern for the future. The need of an independence will be gone with the fears that have beset so many of their forebears. The pride, the sensitiveness, the self-respect that hitherto have made want a thing of terror will be atrophied, educated out of them.

The bitterness will be gone from the bread of poverty. There will be no pride to swallow. There will be no shame in public breadlines and soup-kitchens, for they will have been habituated to them from the time when they were too young to know the humiliation of it all.

The man who has never fed on the dainties that are bred in a book can be happy and lighthearted in his ignorance; so the man who has never known the pride and self-respect that comes from independence will never miss them in the day of organized destitution. There will be no danger of spirits broken and morale destroyed. He will have this advantage over his father that the dole and the beggar's portion and the scraps from his master's table will be all in the day's work. His plight has been anticipated. He will be trained to his servitude and will eat his husks among the swine with a light heart and an untroubled mind.

Here are the sweets to be derived from adversity. We see all around us the miseries of the depression, miseries that will be with the victim long after the depression has passed; but we see, too, this hope for the future, this certainty that the next depression will be a time of rest and free feeding, of light-hearted cadging and of cheerful, untroubled mendicancy—a thing for which to thank God.

Appendix to Grief

(For W. L. E.)

Ah, who
by night in any bed of grief
dark-lit by darkness of the heart

can say recriminatingly,
addressing silence and the morrow's
presence in the night:

", and I have seen
Beauty die of grieving, leaf
fade, dry, pass windward

sighing; seen the final
muteness of her flesh
sprawled fallen testify

in the mown, the windy
field; seen day, day and day
stumble, fall bleeding"—ah!

who saw her hand,
upraised, rejoice among
the leaves, the fruits,

among the wheat?
who saw how gently
with a humble hand

she spread her sheaves?
ah! more:
who heard her voice

broken with still unspoken praise,
her heart like a bursting bird all song
fall as the westward-fallen

sun falls from the soared
steeps, aglow and bursting with the song
of praising all

unsung?—
ah, ah! who saw her, when
her heart burst red with

orisons,
kneel humbly
on the seas?

RAYMOND LARSSON.

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CANADA FACES UNEMPLOYMENT

By E. L. CHICANOT

CANADA has at times been accused of tardiness in the field of social legislation and in the past it has not infrequently been pointed out that the dominion lags behind Europe in this regard. Such a view fails to take cognizance of the marked difference in condition between the two continents which has prevailed in the past. Canada, however otherwise she might be regarded, was the realm of the willing worker: a land where, in spite of severe climatic conditions and many necessarily seasonal occupations, any able-bodied individual could secure sufficient remunerative work in a year to maintain him throughout that period, a land where if but few had attained great wealth the poverty of privation was virtually unknown, where, for the main part, the helplessness of old age fell without terror or despair.

It is not so long ago since the problem of employment in Canada was to get sufficient workers to carry through the tasks to be done. A man out of work for any considerable period was marked as a ne'er-do-well. The proportion of individuals finding themselves destitute in old age was small. People were able to make some sort of provision for this time or else found themselves partially or wholly dependent on relatives or friends whose circumstances were such that this imposed no intolerable burden. People seemed to be somehow able to secure and pay for the medical attention that was necessary. A small virile people in a vast country, with a tremendous work to do supplying the world with the raw products which it demanded, had no time to develop social problems.

But times have changed drastically. The troubles the Great War left in its wake first started to alter the picture of Canadian social life. The rapid supplanting of man power by machinery in agriculture was a potent factor in further revolutionizing it. When these problems seemed to have been miraculously overcome, the depression came along to reveal to the country it had but temporarily been living in a fool's paradise. To an increasing extent Canada has come to know unemployment such as she could never have conceived of a quarter of a century ago. People could no longer look after their old folk in the way they naturally did when closer to the pioneer stage. One came to hear more and more of the difficulty of securing adequate medical care at a cost within the average means. Canada, in fact, came closer to Europe in her problems and faced the necessity for the enactment of social legislation.

The picture presented by Canada in the past few years, a virile adolescent country stricken in her stripling vigor, is a particularly distressing one, but because the dominion is youthful and can look to her possession of vast unexpended national energy in her tremendous unexploited natural resources, she is hopeful and optimistic of the future. At the same time she has long been appreciative of the change taking place and realizes that certain problems which have been developing have come to stay, though possibly in less acute form. It is no longer true to say she is not alert to the necessity of social legislation or not acting upon this conviction. Since the end of the Great War, when changes in the social scheme were first foreshadowed, she has been preparing to meet them.

It has been estimated that over the past year or two not less than 1,900,000 individuals, exclusive of military pensioners and their dependents—somewhere between 18½ percent and 20 percent of the population, or almost one person in five—have been dependent in whole or in part upon social aid in some form. An approximation of present public expenditure on social aid per annum is $200,000,000, of which $120,000,000 is for unemployment relief and $80,000,000 for other forms of social relief. The vast yearly outlay on unemployment relief is, of course, sanguinely expected to be only temporary, though Canada is reconciled to the belief that unemployment in a more or less acute form has come to stay and alive to the necessity of providing for this. The "other forms" of social aid, permanently woven into the fabric of the national life, represent the accomplishment of social legislation in Canada in the period since the war end and provide the foundation upon which the loftier structure of social aid on a national scale is being erected at the present time.

The largest item in this expenditure goes into old age pensions. In 1927, an act was passed by the dominion government which authorized it to enter into an agreement with any of the provinces to pay one-half of the net sum disbursed by such provinces for old age pensions. It provided that a maximum pension of $240 a year be paid, in provinces entering into such agreement, to individuals who had attained the age of seventy, who had resided in Canada for twenty years and in the province for five years, and were in receipt of an income of less than $365 per year. This plan has been put in force by nearly all the provinces and every year such old age pensions are

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paid to more than 60,000 individuals, Canadian citizens but coming in the first instance from practically every country under the sun.

The next biggest item of expenditure covers Mothers' Allowances. In 1916, the province of Manitoba arranged for the payment of allowances to mothers who were widowed and without adequate means of support, and its example was followed subsequently by the other western provinces and by Nova Scotia and New Brunswick. It is a general stipulation that the mother be a British subject, generally with two or more children under fourteen or sixteen years of age; or with an insane or totally incapacitated husband and a similar number of children. It is expressly set forth that such mothers be not considered as applying for charity but be regarded as employees of the state receiving remuneration for services rendered in the proper care of children. Allowances paid vary from $15 to $45 per month according to the locality, and the aggregate sum so spent by provinces in caring for dependent mothers, which excepts only Quebec and Prince Edward Island, exceeds $5,500,000 per year.

The problem of unemployment first raised its head in Canada immediately following the close of the Great War and steps were taken to meet an anticipated disturbed labor market on the return of the troops from overseas through the creation of government labor bureaus. A chain of employment offices was established across Canada, to operate entirely without expense to those using them, and simultaneously legislation was passed making private employment agencies, supported by the fees of employer and employee, illegal to operate.

This system of government labor bureaus has been described as the finest and most efficient in operation anywhere and effected a material alleviation in the unemployment problem of the post-war period. Operating in a chain across Canada, sixty-six of them, located permanently in strategic centers, and in daily communication with headquarters at Ottawa, they made it possible to move workers from inactive districts to those where there was a demand for labor. To facilitate the movement of labor in cases where there were not enough workers in any one locality to fill available vacancies, arrangements were made for the issuance of certificates which entitled the bearers to purchase railway tickets at greatly reduced rates. In a typical year these bureaus registered 826,153 applications for work, received notification of 486,384 vacancies and made 471,508 placements, all without cost to employer or employee.

Though functioning in normal times to the greatest satisfaction these bureaus could offer no solution to the problem of the last few years when seekers after work so heavily outweighed the registration of vacancies. Thousands were forced to accept government relief to the humiliation of many and to national demoralization. It was a situation calling for provision against recurrence in the future and again Canada, looking overseas once more, prepared to make this.

For a year or more an Employment and Social Insurance Commission appointed by the government has been working upon plans for a system of unemployment insurance and these have been submitted to the government for approval. Within a short time the scheme will be in operation, the government at the present time being engaged in building up an organization to handle the detail and in making a thorough survey of all unemployment in the dominion.

In a broad way the scheme is based on that which has for many years been in operation in England, with signal success though subjected to considerable criticism on the part of people in other countries who do not understand it. It contemplates the creation of a fund by compulsory contributions from which benefits will be made to those who become unemployed after the requisite number of contributions. The scheme will cover all workers in industries having year-round operations or reasonable permanency of employment. It will apply to employees in stores and shops and to office workers in banks and financial institutions. Farming, domestic service, and such seasonal occupations as fishing, logging, camp work, etc., are among the excepted occupations.

To the fund which will be set up the workers will contribute two-fifths, the employers two-fifths, and the government one-fifth. All operating expenses will be the burden of the government. This deviates but slightly from the British system, under which about 18,000,000 persons are insured, the Canadian government's contribution being somewhat greater. While the contributions in England on the part of employer and employee each are $.18 for men and $.14 for women per week, the amounts in Canada have not yet been decided upon or disclosed. Under this arrangement the benefits accruing to the worker in relation to his contribution are about five times as great as under a private insurance system.

In Europe state health insurance has gone hand in hand with unemployment insurance and the desire to compensate the worker for loss of wages has been coupled with anxiety to see that he has adequate medical care when sick. So it is to be in Canada. The Commission which prepared the plan for unemployment insurance has been directed to similarly lay out a scheme for national health insurance, which is to come into effect as soon as the unemployment insurance scheme has been properly launched.

The matter of securing adequate medical care at reasonable cost for the great mass of the people has long agitated Canada. The wealthy can,

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of course, pay for what attention they require, while for the poor hospital clinics and public wards have been provided, but the more numerous middle class has long been harassed by the unpredictable cost of unexpected sickness. The lowered incomes of this substantial section of the community during the depression has accentuated the severity of the problem which has had its reaction upon the medical profession in a greater difficulty than ever in securing remuneration for services rendered.

The only government social legislation of a medical nature in the past concerned employers' liability and workmen's compensation, introducing the principle of making compensation for accidents in employment a charge upon the industry concerned instead of a liability of the individual employer. The working out of this principle involved the creation of a state board administering an accident fund made up exclusively of compulsory contributions from employers grouped in classes and assembled according to the hazard of the industry. Since 1915, Workmen's Compensation Acts have been passed by all the provinces of Canada, covering practically the whole industrial field, including manufacturing, construction, lumbering, mining, quarrying, transportation and public utilities. The laws while differing to a slight extent in the different provinces are administered by similar boards which have operated to general satisfaction in levying assessments and paying benefits. Through their equitable functioning injured workmen in industry receive millions of dollars in compensation in the course of a year.

But socialized medicine is an actual fact in Western Canada where the people introduced it themselves and the schemes in force in certain municipalities in that territory may be regarded as the logical precursors of the dominion-wide health insurance which is shortly to come. It all originated some years ago in a little Saskatchewan village where the local doctor announced he was leaving to seek other fields because he couldn't make a living. The villagers and farmers admitted the justification of this but were distressed at the prospect of sickness or accident overtaking them without medical attention being within reach. They decided to offer the doctor a lump sum as an inducement to stay. A survey of the community resulted in $10 being collected from 180 families and for the $1,800 the doctor consented to remain with his services available for one year to the families which had subscribed.

The idea spread and other municipalities took it up, paying the local doctor a definite annual sum for which any of the taxpayers in the community could at any time call upon his services. The Saskatchewan legislature sanctioned the scheme, making it legal to grant not more than $1,500 from tax funds to keep a doctor on hand. Now 102 out of 302 rural municipalities in Saskatchewan have full-time municipal doctors. Manitoba enacted similar legislation and many municipalities there have contracts with doctors.

In general the scheme has worked out to the satisfaction of both the public and the medical profession. Reversing the ordinary situation in which a doctor does well only when others are unfortunate enough to be sick, it has paid doctors to take all possible steps to prevent the spread of maladies, and the standard of health in those municipalities which have a contract doctor has tended to be steadily on the upgrade. In the district where the scheme originated the doctor is now paid $4,000 a year and all his services are free except in maternity cases, when $7 is charged. The patient pays for his medicine and if the case is serious and requires surgeon, nurse, or hospital treatment, these have to be paid for on the usual private basis. These, in general, are the terms prevailing in the various municipalities of Western Canada, for which the average farmer is taxed $11 per year.

This western movement and the greater difficulty of the middle class to pay for medical care under the conditions of the depression have brought the matter of state health insurance to a head, so that it has been definitely promised for the immediate future and plans are at the present time being laid out. The various medical bodies have been asked for their suggestions and the organized profession, after exhaustive investigation of all the schemes in operation in European countries, have made their recommendations which there is every expectation will be followed.

The proposed scheme again follows the system which has given such satisfaction in England. The plan is both compulsory and contributory. Under the first heading come persons with dependents having an annual income of less than $2,500, persons without dependents having an income of $1,200 or less, and indigents, whose premiums are to be paid by the State. Those who have incomes above this level may voluntarily subscribe to hospital care insurance. The insurance fund will similarly receive contributions from the insured, the employer and the state and the benefit be a medical service based on making available to all a general practitioner service for health supervision and the treatment of disease.

Within the next couple of years Canada will have state unemployment insurance and health insurance in force, covering the bulk of her population. Logically they follow upon the program of social legislation which has gradually been unfolding in the dominion since the end of the Great War. With these schemes in operation it will no longer be possible to say that Canada is not among the foremost countries of the world in the enactment of social legislation.

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DR. RIDDLE AND RELIGION

By WILLIAM M. AGAR

EVERY once in a while a scientist discredits himself and his high calling by denouncing religion. The most recent example is that of Dr. Oscar Riddle at the annual dinner of the Zoological Section of the American Association for the Advancement of Science.

Little is gained by such ebullitions and perhaps even less by taking cognizance of them, especially when the only source of information is a newspaper article—but it must be assumed that that report, however brief, is accurate, and such remarks cannot be left unchallenged.

Dr. Riddle described religion as "moribund traditional beliefs" and deplored the fact that it is still allowed to exert an influence contrary to the teachings of biology. Lack of orientation and ignorance of what he is attacking are characteristics of a mind capable of making such an assertion.

Those scientists who persist in believing that science is the only branch of learning, the only way to truth, will persist in making such statements and, sadly enough, will do so in good faith. As long as science sticks to its métier and restricts itself to its chosen field it is bound to advance knowledge. But its chosen field is matter and it excludes the consideration of all else. It does this properly enough since its duty is to discover material facts and to explain them. But the known facts are rarer even than the layman thinks and they are woven together with a thread of reasoning which often has and often will go astray—since it is human reasoning, and since so many of the so-called facts have a high subjective content. The reasoned theories and hypotheses sometimes conflict with religious belief, and the deterministic scientist therefore concludes that religious beliefs are wrong. The religious man knows better.

Truth cannot conflict with truth. Scientific conclusions properly attained by sound reasoning on provable facts must be true. Theological reasoning based on facts much more widely accepted than the scientific ones are equally true. They have stood the test of time.

The basis of theology, that is, our belief in the existence of God and His self-revelation to man, constitutes a fundamental experience of the human race. The truths of those two branches of knowledge cannot conflict. Excresences on both can and often do conflict.

The Infinite cannot be proved or disproved by uncovering more complications in the finite. Some scientists cannot admit the possibility of a creator but they should be humble enough to realize that many minds at least the equal of their own have and do accept this as more certain than any other fact except that of our own existence. They should know also that since science at its birth rejected philosophy and since it is restricted in its study to what can be seen and weighed and measured, scientists have little reason to make ex cathedra pronouncements on religion.

It can be truthfully stated that our knowledge of God does not come from the laboratory but it is equally true that modern science finds a place for a creator. The biological sciences still retain some of the certainty that marked physical science in the Victorian era but they are now beginning to treat organisms as units instead of merely as composits of atoms. Once that hurdle is passed, the way is open to a better understanding of life.

It is not my intention to dispute Dr. Riddle's statements about evolution. I, among many, will thank him if he can prove that it is true and explain to us how it came about. But no one acquainted with geology and paleontology can believe that an unprejudiced mind would write "finis" after reviewing the present evidence. There is a difference between a probable theory and a fact.

It is my intention to call him to task for trying to crush religion with a slurring epithet because it does not believe eye to eye with him. If the churches and the schools give less place to science than he desires, it is largely because of such pronouncements. A scientist should be careful of his words. A sonorous one may not always be the correct one. If moribund traditional beliefs continue to exercise a strong influence we have indeed come to a strange pass. Dr. Riddle did not mean moribund, he meant "old-fashioned" or something equally devastating.

His statements undoubtedly reflect his honest belief but they represent a scientist's idea about something outside of his field and should not be paraded as the reasoned conclusions of science.

THE BLESSING OF THE ANIMALS

By JULIA NOTT WAUGH

AT THE instigation of the Cervantes Society, which interests itself in the perpetuation of old ways which are also charming, the ceremony of the blessing of the animals was resumed last year in San Antonio. It should have taken place on the feast of San Antonio Abad which falls on January 17. But the observance is held out of doors, and the weather being foul on that day, and the Mexicans being a people who lay emphasis on the essence of a deed rather than on any exactitude of detail, it was set for the first fine Sunday afternoon.

The members of the society are, as one would infer, Mexicans; and the custom, although common enough in Latin-Europe, comes to us directly from their country. So it was fitting that Our Lady of Guadalupe, a church which serves a parish almost wholly Mexican, and which is dedicated to the patroness of that nation, should be the scene of this colorful occasion.

January 20 is golden. By mid-afternoon an air of gaiety pervades the bare space beside the red brick wall of the stark little church. People who have next to no money, who lead the most restricted lives, yet who like coming together, and whose natures call imperatively for the form and color and movement of ritual, such people as these are gathering in a mood of happy expectancy for one of those little *fiestas* which they need so deeply and love so well. Little boys are spinning their tops, or skim-

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ming about on skates. Young folk are strolling around inspecting the animals that are about to be blessed. The elders, with all time at their disposal, are tranquilly waiting.

An old, black-draped woman who has walked a weary way with her parrot, his well-scrubbed cage hung with lace and engayed with a single red flower, is well content to rest in a doorway. Three little boys, each carrying a ball of white puppy with eyes only just open, mingle with the crowd. Young girls arrive with canaries, or love-birds, their reed cages immaculately house-cleaned, and almost certainly colorfully decked with the artificial flowers which the Mexicans make so well. Women come with philosophical chickens or guineas tucked under their arms. Little boys bring cages of white rabbits.

Dogs there are in numbers, fifty perhaps, exciting all the other animals and excited by them. But happily, they are too young for hostilities, or securely on leashes. Otherwise, the occasion would begin and end in a wild affray with fur and feathers flying. They are all washed scrupulously, most of them decorated with bright ribbons, a few of them gayly streaked with color (as is the custom in Mexico). They are paraded through the crowd by their owners—Pekes and bulls and police dogs and collies, a dozen breeds and a vast preponderance of mongrels, sniffing, growling, barking, straining, or, if they be truly aloof, merely strolling. While all over the place, feathers quiver and fur rises.

There are, of course, many folk who have come merely as spectators—scented and pommaded youths out for a walk, young girls in groups, mothers and fathers and little children; those old women one sees so often in this quarter, who make their way to Mass, and for the rest watch the world go by—three of them in their black *rebozos* stand yonder beneath the arches of the church porch, in their attitude the acceptance of all the ages. Everyone is waiting, unhurriedly, happily, for just being here, expectantly, is a part of their pleasure on this January day.

The ceremony itself is of the simplest. At four o'clock a priest appears attended by a tiny acolyte in red. The people form, or under the direction of the Cervanteans are formed, into a square with the owners of the beasts as the inner wall. Spectators press hard against them, but a place on the front row is, of course, at this moment the prescriptive right of the animal kingdom. The priest, with the little brown boy beside him, advances a few paces and recites the prayers for this occasion, ending with the distinctive supplication:

"May these animals receive Thy blessing, O Lord, and may it preserve their bodies and save them from all hardship. By the intercession of Saint Anthony, through Jesus Christ Our Lord. Amen."

Each animal is held, or placed, as prominently as possible in order that full share of the benefits of religion may fall to him. The *padre* moves with an air of happy benignancy (perhaps this service recalls scenes of his childhood, perhaps the creatures are particularly dear to him) around the square, blessing and sprinkling with holy water as he proceeds. It may be that Mexican animals, like Mexican babies, are more tranquil than others. At any rate, considering the proximity of one sort to another they are wonderfully quiet. It is true that not much is demanded of them, for the service is very simple and very brief.

However, at any Mexican affair of any nature, there are invariably late comers. So as the priest pauses, the tardy owners of some dozen dogs and chickens and rabbits and birds flock to him begging a blessing on their pets. He gives it graciously, and everyone is well content.

The people are trooping off through the mellow sunshine, happier for having gathered together beside the church wall, for having seen the blessing of that aged parrot, that array of love-birds and canaries and numberless parrakeets; for knowing that that sleek black kitten, those white rabbits, that exclusive Pekingese, those imperial police dogs, and all the little mongrels, are fortified this coming year against all the chances and mischances of mortal life.

Boys Stealing Coal

The winter twilight had begun to wane;
From the warm window of the speeding train
I watched the swift, bewildering snow wing by.

I saw them for a moment as I passed—
Three boys bent low beneath the winter sky,
Filling their burlap bags. The lookout cast
A furtive look at us, then bent again
Beside the gondola—and they were gone.

The droning train roared comfortably on
And left them leaning to their hurried task
Among the gusty snow, that was a mask
To hide their doings from authority.

Another half an hour, and I would be
Learning of children from a Ph. D.
The boys I saw might then be in that place
Where tragedy is simply called a case,
Where Law and Order mask as Justice, clad
In robes of awe. And one might be a lad
I taught in school each day—Tony or Steve,
Whose shy and self-depreciating dreams
I read of in his earnest inky themes,
Whom I had heard repeat, as law demands,
His prayer, "Give us this day our daily bread,"
Bowing rough head above his folded hands.

Although his daily bread is given him
(Some days), it barely is enough to hold
The spirit in his body for the grim
Unceasing war against disease and cold;
And four long years of doled-out daily bread
Make winters colder every passing year.

There in the freight-yard now he bows his head
Against the snow, and stares about in fear.

GERALD RAFTERY.

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Seven Days' Survey

The Church.—The Church Unity Octave of prayer for the reunion of Christendom extends from January 18 to 25 and is being observed in a number of churches. In New York the St. Paul Guild is conducting the eight days of prayer at the Church of St. Ignatius Loyola. At Washington, D. C., the services at the National Shrine of the Immaculate Conception are sponsored by the Catholic University Conference of Clerics and Religious of the Catholic Students' Mission Crusade. * * * Among the thirty new students at Propaganda College, Vatican City, recently received in audience by the Holy Father, were pupils from India, Annam, China, Albania, Bulgaria, Jugoslavia, Norway, Australia, England, Haiti, the Island of Mauritius, Japan and the United States. * * * On January 12, a fleet of 300 tiny fishing boats sailed out of San Francisco Bay to a solemn religious service conducted by a Salesian Father at the spot where two crab fishermen had drowned within the past month. One of them, Domenico Passassini, had gone down in his little fishing smack, the St. Joseph. * * * At Paris, Vienna and Madrid, the Apostolic Nuncios, who had been raised to the rank of Cardinal by the Holy Father last month, received the red biretta at the hands of the chief executives of the respective nations. * * * Reverend Gerald B. Phelan of St. Michael's College, Toronto, will give a talk on "Jacques Maritain and Twentieth Century Thomism" at the Holy Name Auditorium, 97th Street and Amsterdam Avenue, New York, Tuesday, January 21, at 8:30 p. m. * * * "Any believer in Almighty God (Catholic or non-Catholic) who is of good moral character is eligible to membership" in the Friends of Mexican Freedom, except employees of the Mexican or Soviet governments. Our Lady of Guadalupe, Patroness of Mexico, is patroness of the society. * * * The well-beloved Right Reverend Monsignor Thomas V. Shannon recently resigned as editor of the *New World,* the official paper of the Archdiocese of Chicago. * * * The *Catholic Educational Review* is celebrating its twenty-fifth anniversary. * * * The Vulcania of the Italian Lines is said to be the first transatlantic liner to carry the Blessed Sacrament at all times.

The Nation. — People mulled over the President's Jackson Day speech in which he associated himself fervently with Andrew Jackson, whose constitutional course was highly erratic and included the almost unique instance of a President failing to enforce a Supreme Court decision in a state (Cherokee case), and another when he impatiently dispatched troops to enforce a federal law in Carolina. The Jackson dinners raised about $250,000 and paid off the Democrats' deficit. * * * Senators were on the point of meeting the cash bonus bill passed by the House with a more conservative "baby bond" bill of their own. * * * The nation's mayors, gathered in Washington, said they will need $2,340,000,000 from the federal government for relief next year. Secretary Morgenthau hinted before a bonus hearing that the administration contemplated asking Congress for $2,000,000,000. * * * The Republican party continues to have trouble securing time on the radio chains for campaign material. A skit dramatizing in no friendly mood the spending of the Democrats arranged by the National Committee had to be broadcast over the Chicago *Tribune's* independent WGN. * * * Secretary Ickes announced that he is going to do his best to enforce a thirty-five-year-old Puerto Rican land law which limits corporate land ownership on the island to 500 acres. This is in line with a report made recently by Father McGowan for the N.C.W.C. noted in the "Survey" a few weeks ago. * * * The Morgan partners continued to be heard by the Senate Munitions Committee and the history of our gradual break with Germany became clearer. The motivation, however, became more obscured as the picture became fuller. The bankers, trying to prove that they would have been paid by the Allies even if we had remained neutral, continued to reject the responsibility the Senators tried to place upon their shoulders. * * * The question of AAA substitutes occupied much of administrative energy. Senator Norris claimed that any regulation of agriculture would now be called unconstitutional, but President Roosevelt considered this view too "pessimistic," and went ahead seeking some other means than those declared illegal. * * * The exit of processing tax revenues and the ingress of bonus expenses will perhaps force Congress in this difficult pre-campaign session to consider taxes. At such a time thought of new taxes is as popular as thought of death, and the prediction of New England Republicans that the issue will be put off to furnish fire in the campaigns was widely accepted.

The Wide World.—Emperor Haile Selassie appeared to have a little the better of the fighting, as torrential rains fell on the northern front, dislocating communications and adding to the problems confronting the invader. According to dispatches, Italian troops withdrew in the neighborhood of Makale before a series of stubborn attacks. Heavy air raids characterized the struggle on the southern front, but the Italian objective—the capitulation of Harar—still remained far out of reach. * * * Oil being a matter of life and death to Il Duce's armies, which must rely upon motorization to make any progress at all, Europe waited anxiously to see what would happen on January 20, date set for the League committee meeting which is to decide whether an oil embargo is to be decreed against Italy. Paris and London both announced that "spring maneuvers" would be in progress that day in or near the Mediterranean. The British fleet off Gibraltar is to be reinforced by the battleships Nelson and Rodney, twin prides of His Majesty's fleet. Though these movements were officially referred to as "routine matters," without

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special significance, it was obvious that Italians must think otherwise. Correspondence from Paris indicated that Mussolini would not be averse to a "peace plan" drafted by a League commission, and that he was by no means contemplating a withdrawal from Geneva. A move by the Vatican was sensed in an address by Cardinal Verdier, in which that prelate declared that only a war of self-defense was legitimate in the eyes of the Church and reported that the Sovereign Pontiff had expressed his admiration for the French policy of peace. * * * After a Cabinet meeting in Tokyo, instructions were issued to the Japanese delegation at the London Naval Parley not to withdraw from the conference but merely to "refrain from discussing" the British plan, which calls for exchange of information about projected building. They were then to favor limitation of "aggressive" weapons, such as airplane carriers and submarines, and to uphold a ban on armed merchantmen in time of war. * * * Russia was convinced that a military alliance between Japan and Germany had been effected. Addessing the Central Executive Committee of the U.S.S.R., Premier Molotov asserted that the military budget for 1936 must be stepped up more than one notch. He asserted that Germany's designs upon a share of Russian territory were obvious. The demand for an added dose of militarization was greeted with rousing cheers. * * * Relations between the German government and the Churches, both Catholic and Protestant, were further strained during the week. Though weakened by the defection of the Maharens group, the opposition clergy decided not to accept the dictatorship of Hans Kerrl. Important arrests of priests and the exile of others was the principal news to come from Catholic sources. It was reliably reported that at least one prelate had been forced to leave Germany. Dr. Schacht was said to be holding out for some modification of the anti-Semitic campaign.

* * * *

Impending Bonus.—On January 10, after a week's consideration, the House voted for the new Vinson-Patman-McCormack bonus bill by a margin of 355 to 59, a slight shift from the 322 to 98 vote overriding the President's veto of the Patman bonus bill last spring. According to the terms of the new bill, which the Ways and Means Committee estimates will require a $1,282,000,000 cash outlay, each veteran may immediately draw in cash the 1945 matured face value of his certificate, and the interest charges on the sums he has borrowed since the legislation of 1931 are to be canceled. Secretary Morgenthau told the Senate Finance Committee, January 14, that payment of the bonus would add $2,000,000,000 to the public debt and that before June 30, 1937, Treasury deficit and refunding requirements would be $11,300,000,000. Senator Couzens estimated that the United States public debt would reach a peak of $36,500,000,000 by the end of the next fiscal year. The Finance Committee thereupon by a vote of 15 to 2 approved the Harrison-Byrnes-Clark-Steiwer bill for immediate payment of the bonus by means of $50 "baby bonds" which could be cashed at any post office or retained until 1945, drawing 3 percent interest. Senator Harrison hoped to introduce this bill in the Senate, January 16. Just as the different veterans groups managed to iron out their differences to support the new House bill, it is expected that the Senate and the House will have little difficulty in agreeing on the terms of the new legislation. Some House members are said to desire provisions that no veteran will be taken off relief because of bonus payments, but in the main they seemed to react favorably to the "baby bond" idea. Doubt was expressed whether the President would consider this plan immediate cash payment, to which he is reported to be still opposed.

After AAA.—That the administration would attempt to attain some of the main features of the late AAA by a system of subsidizing soil erosion control, was indicated by the President at a press conference and by Secretary of Agriculture Wallace and Agricultural Adjustment Administrator Davis at a conference of farm leaders in Washington. The President asserted with particular reference to plans which have emerged again to subsidize farm exports, "We must avoid any agricultural policy which will result in shipping our soil fertility to foreign countries." With regard to subsidizing crop limitations, there seemed to be no agreement as to where the money would come from and a disposition to leave to Congress the fixing of its sources in new taxes. The control of seeding would be effected not by contract, as under AAA, but through cash reward to farmers who maintained acreage and production schedules approximately as determined under AAA. In other words, payment would come after fulfilment of the government's plan, rather than before. It was assumed that the Supreme Court in invalidating the AAA did not question the right of Congress to raise funds and to lay down the conditions under which they could be expended. At the meeting of the farm leaders there was no mention of attempting to secure an amendment of the Constitution to restrict the powers of the Supreme Court. On the contrary, a speechmaker who said there would be no need for an amendment was applauded. Chairman Jones of the House Agriculture Committee was reported to differ with the administration and to favor appropriation of customs collections to subsidize exports. He was seconded in this by Chairman Smith of the Senate Agriculture Committee.

Non-Catholic Religious Activities.—The Council for Social Action of the Congregational and Christian Churches recently sponsored "the most extensive peace poll conducted in the United States." Of the 200,000 votes cast from nearly 3,000 churches only 6 percent voted to support "any war which the United States government may declare." Only 4 percent voted for participation in military sanctions and 33 percent voted to support "only a war in which United States territory has been invaded." Fifteen percent of the plebiscite took the extreme pacifist view that war should not be supported under any circumstances. A New England Baptist youth conference held in Boston, January 12, voted refusal to support any war "with the possible exception of invasion of continental

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United States." * * * A recent Southern Methodist young people's conference held in Memphis, Tennessee, favored opposition to compulsory military training in high schools and colleges, justice for the Negro and a boycott of movies, newspapers and magazines that carry liquor advertising. * * * The International Council of Religious Education is conducting a drive to reach the nation's 17,000,000 boys and girls who are said to be without any definite religious training. Character building through agencies like the Big Brother Movement, the Boy and Girl Scouts and similar organizations seems to be the first objective, but Protestant, Jewish and Catholic agencies are to be enlisted for this campaign against juvenile delinquency. * * * The *Christian Century* for January 15 reprints the letter of resignation to the Secretary General of the League of Nations of James G. McDonald, High Commissioner for Refugees coming from Germany, together with the Annex giving his analysis of measures which since 1933 have forced 80,000 to leave Germany.

The Carroll Club Breakfast.—Once more the annual breakfast of the Carroll Club, which is New York's trim and attractive home for Catholic young women, proved itself the best affair in town. The speakers' table on the morning of January 12 was a veritable display of celebrities, beginning with Professor Carlton J. H. Hayes and Dr. Frederic Rice and, after gradually growing feminine, leading right on to Mrs. Nicholas F. Brady herself, who served throughout as toast-master. Margaret Culkin Banning, popular novelist all the way from Duluth, pointed to mental insecurity as a prevailing and dangerous national phenomenon. Like Henri Bordeaux, she was struck by the prevailing "fear of living," for which no government aid can do much. Religious faith was stressed as the most important prerequisite to this security. Father Coleman W. Nevils, S. J., outlining the contribution to American life made by the Carroll family, also defended the Constitution. Dr. Lilian M. Gilbreth, who is that formidable entity known as an engineer, stressed the values to be gained from "serenity"—the escape from a world that is too much with us to the realms of beauty opened up by art, music and books. Monsignor Lavelle, conveying the greetings of Cardinal Hayes to the club, declared that "happiness equals resources divided by wants." M. Jacques Maritain honored the occasion, en route as he is to Father Phelan's Institute of Medieval Studies, by relating pertinent anecdotes garnered during his career. With enough to think about for a long while, the audience broke finally into an impressive smile of satisfaction with the breakfast of 1936.

The Case of Professor Oncken.—The Kaiser Wilhelm Institut, Germany's most distinguished center of scientific research, is feeling the brunt of a genuine Nazi storm. What reason is there for an institution professing objectivity, now that the world has been set right by Adolf Hitler? And though an argument or two might possibly be advanced, the effort to present them would be wasted on the drill-ground air. The German professorate has long since permitted the moment of intellectual life or death to pass by. What will eventually happen to the Kaiser Wilhelm Institut (assuming that Germany will be what it is) can be deduced from the strange case of Professor Hermann Oncken, long considered the ablest of the Reich's nationalist historians, who was not merely dismissed from the University of Berlin but was treated to a special denunciation by Dr. Walter Frank. The said Dr. Frank has been empowered by the government to establish a new Reichsinstitut für Geschichte des neuen Deutschlands, the purpose of which is to be rewriting Germany history in terms of National-Socialism. Oncken, he declared, belongs to a hopelessly decadent generation. He supported the Stresemann policy once upon a time. Worse than this, in the piping times of the republic he once satirized Hitler in a seminar. Accordingly, away with him! The "objectivity" of such men is anathema, declared Frank in a now famous brochure entitled "Kämpfende Wissenschaft." No doubt as pathetic a document as one can find in the newer German literature is the defense of Oncken written for the "Historische Zeitschrift" (Band 152) by the great Friedrich Meinecke. What good will even that do? Historical science is doomed in the land of Ranke and Mommsen until the present tyrants have gone the way of all tyrants. Natural science may follow the same trail toward extinction.

Righteous Government.—On January 10, 11 and 12, Father Divine's Peace Mission held an International Righteous Government Convention in New York City, 5,000 white and colored people being present at some sessions, and some sessions being split up so that two halls could be used. Observers of the Republican, Democratic, Socialist and Communist parties attended the important meetings. The special song of the convention was sung magnificently to the tune of "Marching through Georgia," the words used being "He's God! He's God! He's God!" "We will organize the 20,000,000 followers of Father Divine and put them behind the right President because he will be working through that President. . . . We are trying to break down all political party barriers. We are not setting up a new political party." A platform adopted, which took an hour and a half to read, asked for: the refusal of followers to engage in any armed combat whatsoever, support of the Constitution 100 percent, laws making the medical profession guarantee cures and making it liable for all deaths in cases under its care, the outlawing of all kinds of compulsory insurance, the abolition of the greeting, "Hello," and the substitution therefor of the word, "Peace," with an enabling act making the telephone company take cognizance of this movement. Other planks are: "Abolition of all tariff schedules. Legislation limiting profit on manufactured articles. Government operation of the financial institutions of the country. True followers of Father Divine must immediately stop buying on the instalment plan. Enactment of a law prohibiting vaccination and prohibiting all kinds of compulsory medical examinations. Immediate return of all stolen goods, either by individuals or by nations . . . a law fixing the maximum fee which can be charged by labor unions for membership . . . laws requiring the government to take

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over all plants, factories and tools whose owners refuse to use or to operate them at their full capacity."

Russian War Clouds.—On one day, Premier Vyacheslav M. Molotov, of the Soviet Union, making the opening speech of the congress of the Russian Central Executive Committee, called for an increase in the Soviet army because of fears that Germany and Japan were preparing for a war of aggression against the Soviet Union. A few days later, General Hayo Tada, commander of the Japanese garrison in North China, predicted that a Russo-Japanese war would begin with a Russian offensive as soon as the Soviets completed their five-year plan. Moscow officials have indicated that completion of the objectives of this plan is expected this year. With regard to Germany's aggression, Mr. Molotov referred to the passages in Hitler's "Mein Kampf" which say that Germany will have to acquire new territory and point to possible operations toward Baltic and Russian territories. Recommendations by Russian military leaders were for the expenditure on armaments of a total of 14,000,000,000 rubles in 1936 and revealed that 8,000,000,000 rubles had been expended during the past year. The budget estimate had called for 6,500,000,000 rubles expenditure last year. Two days after the declaration of General Tada, the Russian Executive Committee adopted a military budget increasing substantially the amount requested by the military leaders. The Russian standing army has been brought to approximately 1,300,000 men, the largest in the world. Efforts during the coming year, it was indicated, would be principally devoted to developing bombing planes capable of carrying out long-distance raids on enemy territories. Border incidents between Japanese forces in China and Russian patrols continued.

Augustine on Sanctions.—In the English *Clergy Review,* the Reverend J. P. Wadsworth writes about "Collective Security in St. Augustine," during which he tries to point out the ideas on imperialism, war and sanctions in "The City of God." The condemnation of the Roman Empire in the third book of "The City of God" is sometimes interpreted as the most masterful indictment of imperialism in existence. This is elaborated when the African doctor condemns the imposition of one culture upon another: "This heavenly city, then, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all languages, not scrupling about diversities in manners, law and institutions whereby earthly peace is secured and maintained, but recognizing that, however various these are, they all tend to one and the same end, earthly peace." Concerning war, Saint Augustine says: "Let everyone then, who thinks with pain on all these great evils [of war and the wrong-doing which is its cause], so horrible, so ruthless, acknowledge that this is misery." And it is an inevitable misery if reliance is on paganism—even the Pax Romana—and can be eliminated only by men becoming citizens of the City of God. The absolute sovereignty of the State is denied, since all are subject to the *lex aeterna.* Father Wadsworth writes: "On the question of 'sanctions,' as they are understood at the moment, Saint Augustine is perhaps not quite so explicit. . . . Actually for Saint Augustine the question hardly arose because he insists again and again that collective security was impossible without universal recognition of the *lex aeterna.* In fact, the whole of Book III proves from history that collective security based on force is bound to fail. Yet the principle on which our system of sanctions is built is quite clearly stated in Book XIX, 16 . . ." and he points as an analogy to a child getting a deserved licking. Italians, of course, consider the League of Nations a new Roman Empire as described in Book III. "It is true," Father Wadsworth says, "that there is much in the League of Nations with which Augustine would not agree, it is true that the League is attempting to make human law do what only the *lex aeterna* is capable of . . . but if the nations will listen to Augustine and learn from him, if they will forget their absurd pride and realize that only God's law can rule men, it is possible that Europe will survive."

* * * *

Housing.—Typical economists in America look for no full recovery until the "heavy goods" industries revive. These industries are distinguished from those furnishing "consumers' goods," which are relatively prosperous. The problem of their interrelation closely resembles that of the primacy of the chicken or the egg. In this type of speculation housing plays a vague part, and an increasing number of people look to it to lift us out of depression. It is a "heavy industry" and a consumers' product in a unique way. Travelers report that in England the vast housing program has kept the nation from the depths of depression. The English housing scheme took a decade to develop, and the central government there did not have the added difficulty of working through sovereign states. American plans are at present awaiting a Supreme Court decision, scheduled for March, judging the constitutionality of condemnation proceedings which the federal government undertook in Louisville to get land for slum clearance. Meanwhile a Committee for Economic Recovery has offered a plan to build 8,000,000 new cheap houses. They want to set up forty home-building companies, each with a capital of at least $1,000,000. Investment bankers would underwrite senior issues of the concerns, and the RFC would take any residue. Costs would be kept down by a radical rationalization of all the industries concerned, and money furnished would cost the home owner about 4½ percent. This plan would rely largerly on private resources. Senator Wagner is known to be considering a housing bill, linked with an appropriation bill, to increase importantly federal help to housing. President Roosevelt has called a conference which will assemble the heads of all governmental agencies treating the problem, in order to work out a scheme for the mass production of houses. They must be $5,000 houses for families with an income of less than $2,500—90 percent of the population. The recent increase in building has been almost altogether on a more expensive scale, and to get decent cheap houses, experts say that present "machine shop" methods must give way to those of mass production.

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The Play and Screen

Mid-West

"MID-WEST" is a play of many admirable qualities; it has atmosphere, a number of salty characters, sincerity, a balanced point of view, and a splendid first act. After a diet of plays written with the sole eye to propaganda toward the Left, it is a relief to meet a drama which has to deal with a subject of current political and economic interest which tries honestly to see both sides of the question. James Hagan, who several seasons ago gave us that delightfully nostalgic comedy, "One Sunday Afternoon," has in his latest play taken up the subject of the Midwestern farmer's fight against both drought and economic pressure, telling the story of Luke Zanhiser, a sturdy farmer, whose communistic son after stirring up the farm-hands to strike is lynched by the farmers. This is the background of the play, though the drought is also a protagonist, the drought which almost ruins Zanhiser and his neighbors. But the real play is the character of Luke and his wife, Beulah, who despite the lynching of their boy and the withering of their crops, remain indomitable to the end.

The trouble with the play as a play lies in the fact that Tooteboy Zanhiser is lynched, or at least we know he has been lynched, in the first part of the second act, and that after this the action slows up. If the play had shown the father's reaction to his son's murder this might not have been necessary, but the author doesn't seem to know just what to do either with his characters or the drought after the lynching, with the result that he allows the father's anger to fritter itself away. It was probably Mr. Hagen's idea to make Luke and Beulah's sticking to the soil the dominant note in the play, but their rather tame acceptance of their boy's murder stultifies the final effect. It seems as if the author hadn't really thought out his play after his first act curtain. Both the subject and the character of Luke Zanhiser deserved a greater fulness of treatment.

The performances and the staging are excellent. Curtis Cooksey and Jean Adair give vital, poignant impersonations as Luke and Beulah, and Van Hefling is flightily sincere as the young Communist. Frank Wilcox gives a very human and moving enactment of the country clergyman, and Richard Taber is amusing as the moronic Lee Bragg. Melville Burke's direction is vital and atmospheric. (At the Booth Theatre.)

O Evening Star

THE BEST part of "O Evening Star" is Stewart Chaney's magnificent settings. The play itself is old-fashioned in its theatricality and unrestrained emotion; in short, Miss Zoe Akins at her worst. It is evidently based on Marie Dressler's return to stardom in the movies after she had been a back-number for years on Broadway, but it is, despite some moments of poignancy, so overstuffed, so redolent of patchouli, so lacking in reality, so of the theatre and only of the theatre, that it would be impossible to take it seriously. Only in the first scene, where the actress sells her furniture at auction, is there any real attempt to see life as it is. Most of the rest of the play is made up of shreds of worn situations and patches of purple dialog. Miss Jobyna Howland has not the variety of mood or voice for the part of the actress. Frank Conroy gives a workmanlike performance as the movie director, and Frank Fenton is effective as a rather old-time sort of villain. But the scenery and staging is magnificent. (At the Empire Theatre.)

GRENVILLE VERNON.

The Story of Louis Pasteur

THE MOTION PICTURE enters still another new field, and Catholics the world over will rejoice at the selection of Pasteur as the subject of the first biographical film depicting the life of a great man of science.

The story is all Louis Pasteur—an absorbing document, and Paul Muni is Pasteur, who, in reflecting the calm faith and devotion to mankind which saved thousands of lives and contrasted so definitely with the nineteenth-century excitement surrounding him, becomes a very convincing screen personage. It is simple biography without theatrical artificiality, based on research that was apparently extensive and conscientious. One deeply sympathizes with and understands the dramatic struggles of the country medical chemist against the portentous prejudices and jealousies of smug French doctors and medical academicians, who, in their reluctance to accept the existence of a relationship between bacillus and disease, calmly accepted the deaths of their patients as inevitable. Outstanding in the production and next in importance to Mr. Muni's superb performance is the thrilling scene in which the French Academy of Medicine recognizes the contributions to medical science made by the son of the poor French tanner whom they had previously branded as a "humbug."

From the viewpoint of entertainment, "The Story of Louis Pasteur" is substantial, gripping the interest at the outset and holding attention by its humanness. (Generally released February 22.)

The Ghost Goes West

STAID Queen Mary's royal laughter was awakened the other evening at the Leicester Square première in London of Alexander Korda's intelligently imaginative British-made comedy romance. Others will be similarly amused.

The importation is the Frenchman Réné Clair's first English-speaking directorial effort, and a witty piece of picture-making it is, telling at the same time a grand ghost story and the tale of a very live romance. Our own Robert E. Sherwood likewise contributed largely, as the author of a charmingly humorous script from an original story in *Punch*. Brilliant M. Clair's rank as the glory of the French cinema is even further exalted by his charming management of the film. His satirical nonsense is as gay as it is ingenuous. Not once does his good humor degenerate into anything even approaching slapstick. (Generally released February 28.)

JAMES P. CUNNINGHAM.

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Communications

ADOLESCENT REDS

New York, N. Y.

TO the Editor: Around this time of the year the radical youngsters in our large secular universities have their revolt emporiums running at full blast. By now the "student problems" club, the united front against war and Fascism, and the League against Something are deluging the porous undergraduate mind with canned propaganda supplied by the National Students League, and other youth organizations fostered by the Communists.

Instead of getting a balanced diet of rights and lefts to the chin, the modern student is falling into the habit of taking it all from the left. The best punches are delivered by the pink-hued campus publications, mimeographed hand-outs, and the tireless haranguer at the "open forum." Sometimes young faculty members inject a dose of light, air and freedom.

True, the success of Marxian propaganda varies with the nature and location of the university, and the previous social and economic background of the individual student. But the more intense idealists, whether a large or small group, invariably climb aboard a radical band wagon. There is nothing phenomenal about this state of affairs except that it prevails only on campuses where religion is reduced to a nice, empty chapel donated by the class of 1886, and where the spiritual wants of young men and women are submerged in a welter of practical knowledge.

Aside from the question whether or not religion ought to be taught in our secular colleges, the absence of an emotional steam valve has something to do with the activities of these young agitators who are more interested in the glories of academic martyrdom than in the intellectual basis of their creed. The adult Communists are embarrassed when these youngsters display a knowledge of Communism that is often less than rudimentary, and are quite pained by their poor judgment and bad manners.

College presidents and trustees have been in the habit of ignoring such manifestations by calling them "natural" to undergraduate life. True as this may be, there has been a definite rise in the tempo of campus discontent in the past ten years, with the college presidents and trustees hard put to pacify the folks whose sons and daughters walk out of a chemistry class and gather *en masse* in front of Alma Mater's statue and listen to some heckler disembowel traditions.

By far the most evil effect of radical campus propaganda is the further upsetting of the already turbulent emotions of the student. Not alone troubled with the ordinary stress and strain of adolescence, the students find themselves breaking up into warring factions, and reaping a reward of increased discontent and uneasiness. A typical example was a three-day congress against war held last year at one of the leading Eastern universities. After three days of heckling, snarling and general confusion, one hundred students found out they were not there to lay down arms but to take up arms in the event of a class war in the United States. Going out the door on the last night these befuddled idealists were handed pamphlets advocating immediate revolt. Up on the platform had been a group of young radicals who sold their propaganda with a minimum appeal to the intellect and a maximum appeal to the emotions. None of the students could state precisely what had been accomplished by all the wrangling, but all were unanimous about having been "stimulated."

Communism as a species of religion is an old story. The idealistic adolescent is a kind of human being who must have a positive belief, and when the educational set-up of his own college fails to suggest a fixed spiritual creed, he is forced to create one artificially. If Alma Mater can no longer appeal to the moral precepts that belong to the Christian religion, he is forced into the arms of the campus radical who offers him a new faith and moral responsibilities. Because he is young and sensitive and bewildered by his awakening to the reality of living, he does not want autonomy in matters of belief. Again it is the undergraduate Marxist who offers to order and intensify his spiritual life by giving his every-day life a meaning and a purpose.

And so as Christianity continues to remain dormant on the secular campus, so the seeds of Communism find more fertile soil. So long as the president and trustees make no attempt to revive interest in the spiritual and intellectual basis of Christianity, so long will the academic Reds be a source of embarrassment.

Adolescent religion, expressed in terms of campus radicalism, asks for no rational basis. For that reason it demands turmoil and activity. Of action it knows nothing. Problems are never solved, arguments are never settled, solutions are never found; endless controversy is the keynote.

Something ought to be done about it. A university is a place where they are supposed to teach self-development through the mediums of training and enlightenment. It is not enough to give the student an accumulation of facts, and then leave him alone to thrash out his fundamental problems. He needs adult guidance and intelligent assistance. If he doesn't get this help, there is nothing for him to do but fall back on shredded radicalism, with its guarantee of distraction and unrest. Students at colleges where spiritual education is part of the curriculum are often abused with that hoary epithet, "Religion is the opiate of the people." In turn, radicalism is the opiate of the undergraduate: purposeless activity which releases him from the necessity of thinking out spiritual problems.

WILLIAM F. MICHELFELDER.

THE CRIME PREVENTION PROGRAM

New York, N. Y.

TO the Editor: Reading the article on "The Crime Prevention Program" in THE COMMONWEAL for January 10, one might get the idea that, at Governor Lehman's conference, the clergy had not been considered. They were. It is true, they were not circularized, but a number of priests, ministers and rabbis were invited to participate in the conference. They did, and as the printed

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Report of 1,224 pages shows, they did call attention to the basic reasons for delinquency and its present increase.

Another wrong idea one might derive from reading the article is, that the New York schools have no "moral" program. The bulletin "Character Building in New York's Public Schools," by Commissioner J. Cayse Morrison, Albany, tells what has been done in this connection. The clergymen, however, demanded additional religious education in all schools. Judge Talley's address left no doubt about this. Certainly, Christian education is of the foremost importance in crime prevention, but it is not the only thing needed. In fact, without other support it would be neutralized by other forces, as it is really done at present. In addition to the support of a truly Christian home, we need protective leisure-time activities. It is true that many organizations for boys and girls have not prevented crime in a noticeable degree, in fact, crime has increased with their extension, but the reasons for this phenomenon are inherent in the systems. Experience has sufficiently established that as soon as these organizations become objects in themselves, their principal value is neutralized, and when the boys and girls leave the organization, what was gained is again lost.

As far as the writer sees it, there are two fundamental reasons why these organizations, notwithstanding the tremendous amount of money spent by them, have but little or no effect. The first reason is, because they do not create a loyalty to the parish and through this a loyalty to the Church and religion. These latter and permanent institutions accompanying man throughout life, certainly would retain some hold on youth—and adult—and would exercise a restraining influence. The second reason is, because some organizations provide much that is of a secular and temporal nature, and permit or advise the addition of some religious matters. This, of course, is rarely done, for reasons that are well enough known. What is needed, is religious organizations to which as much secular activities as are needed may be added. Anything else is from a Catholic viewpoint a perversion of values. Akin to this last reason is the fact that good parents will be more willing to support the religious group to which their child belongs than any other group of a commercial or almost exclusively secular nature.

To those who attended the Albany Conference, it seemed that there was hope that something constructive might be achieved. The Governor told the writer that he would do all in his power to have enabling and remedial laws passed during this year. Since this legislative program, as outlined in the Report, needs public support, it would not be wise to hazard its enactment by confusing issues.

The object of the Conference was to discover what the State could do to diminish crime. The prevention of crime constituted the most important and largest section. Those sections that dealt with the apprehension and treatment of the criminal did not overlook the fact that their topics had a real relation to the prevention of crime, at least as deterrents. A reading of the verbatim Report is recommended.

KILIAN J. HENNRICH, O. M. CAP.

STATE POWER AND FREEDOM

Chicago, Ill.

TO the Editor: May I put a few pertinent questions to your vigorous and militant contributor, Mr. John Marion Egan?

He states that the framers of the United States Constitution "set up an independent Supreme Court to hold the President and Congress within their specified powers." Where in the Constitution does he find the remarkable provision he refers to? I have read it forward and backward and fail to find a single sentence, or part of sentence, which authorizes the Supreme Court to keep the President or the Congress within his or its specified powers. Jefferson and Jackson were of the opinion that no such extraordinary grant of power was made by the founders. Many contemporary lawyers and historians share that negative opinion.

I am aware that the point is highly controversial, but for that very reason I contend that no serious writer should permit himself to beg the question.

Mr. Egan tells us that all governments from which we sprang have been changing from one extreme to another. Has he not overlooked Great Britain, Holland, Scandinavia and Belgium? These nations have no mighty Supreme Courts to keep them stable and sober. How do they manage it?

He tells us that hundreds of federal carpet-baggers sing the praises of Hitler nationalism. This would be a very grave matter—if true. Will Mr. Egan name two of the alleged carpet-baggers who sing the praises of "Hitler nationalism"? Is the advocacy of federal control of interstate corporations or federal relief and grants-in-aid in critical times equivalent to the advocacy of Hitler nationalism?

Mr. Egan grows lyrical over the courage and independence of the Supreme Court in the rôle of stanch defender of state and personal liberties. Yet he fears that some members of that august court may, in order to be "popular and liberal," stretch the Constitution in the interest of union labor or the embattled farmers. Is not this rank heresy? And what about some members of the same court stretching the Constitution in order to be conservative and popular with Big Business and High Finance?

Mr. Egan speaks with feeling of the disgusting inefficiency and corruption that are inseparable from enormous bureaucracy. How about county, city, district and state inefficiency and corruption? Has he heard of the graft, waste and grand larceny of the political machines of New York, Philadelphia, Chicago, Cincinnati, et al? Were the scandals of the Ohio gang and the Fall-Doheny financial operations scandals of "bureaucracy"?

Is tax-dodging safer under federal laws than under state laws? Is crime safer under the former than under the latter?

I have a few more queries to put, but perhaps Mr. Egan prefers a serial. His aggressive tone should enjoin upon him more respect for the principles of exact and accurate statement.

VICTOR S. YARROS.

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Books

A Vital Autobiography

Theatre of Life, by Esme Howard (Lord Howard of Penrith). Boston: Little, Brown and Company. $3.50.

THIS simple narrative of the life (still usefully and benignantly going on) of an English nobleman and public servant, was written, as the modest foreword states, in the hope that it might entertain and, "perhaps here and there," instruct his sons. Relating from such a point of view those episodes and circumstances of his happy boyhood, his adventurous young manhood, and those years of active service as a diplomat which ushered in and prepared him for his most important period of work, during which he was British Ambassador to the United States, but refraining from dealing with this larger career, there is not a phrase in the whole story that seems consciously didactic. Adventure, romance, warfare, travel, diplomatic experiences, are given purely for their own entertaining values as narrative—nevertheless, Lord Howard achieves authentic literary quality: more than that, his book takes a high place among the small number of vitally influential modern autobiographies.

Incidentally (yet far from negligibly), it goes far to explain why British imperialism has been able to attract the devotion not merely of exploiters of the commercial sort whose brutal avarice has plentifully cursed all imperialistic nations, but also the finely bred, high-principled, honorable and conscientious gentlemen-adventurers and civil servants, explorers, scholars and missionaries who figure so brightly in England's history. For such men there was (and doubtless still is) a spiritual ideal in imperialism: there was and is a belief in the self-evident duty of a highly developed nation to promote civilization among backward peoples. Lord Howard's career in this respect is typical of that of countless Englishmen belonging to the governing class for whom the service of their country's interests sincerely harmonizes with the service of a humane civilization, of more than narrowly national scope. The strength of an aristocratic government such as England has had for several centuries, an oligarchy, a small yet until recently highly popular and specially privileged governing class, springs far more from the influence of that element of such a class which Lord Howard represents so thoroughly than it does from its traders, its bankers, its manufacturers and its politicians. That strength, to be sure, may be misused and eventually perverted and finally overcome by the materialistic and greedy elements, and a commercial plutocracy may usurp the power of a true aristocracy, as happened in the case of the Roman and many other imperialistic systems. This disaster may even now be threatening the British Empire; but even the most convinced opponents of all imperial systems cannot help but acknowledge the great human characters which the aristocratic system at its best produces so abundantly.

Apart from the light which Lord Howard, so unconsciously, yet so revealingly, turns upon this aspect of his country's history and psychology, his story, simply as a

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Next Week

THE PRESS AND INDUSTRIAL PEACE, by Frank J. Oliver, considers the general impression that "when it comes to labor problems we feel that the average metropolitan daily will swing to the support of the manufacturer and his property as against the interest of the working man." He finds this is not so and goes into details of what happened in Toledo during its period of bitter labor conflict. There the editors of the chief newspapers considered the community as a whole and have tried to affect a solution of problems along broad social lines. . . . A COUPLE OF COPS, by Roger Shaw, contrasts Mr. John Edgar Hoover, head of the G-Men, with Heinrich Himmler, head of the German S-Men. The latter has a curious history of political thuggery and his men, according to Mr. Shaw, who is foreign editor of *Review of Reviews*, operate "against the public to protect the Nazi government." Mr. Hoover's career, more democratic, is equally interesting and the salient facts of the operation of his Bureau of Federal Investigation are revealed. . . . THE PATRIOTISM OF THE VETERAN, by Robert Withington, analyzes critically the operations of veterans' lobbies in this country and also their tendency to assume a chip-on-the-shoulder attitude of nationalism and to deny to their compatriots rights of free speech and liberal opinion. . . JOAN OF ARC, by Percy MacKaye, famous poet and playwright, says: "The nearness of God—chivalry—the sense of continuity: in those three components of Joan's invincible spirit are implicit a living challenge to the dominant motives of our time, discordant as her own, menaced by tidal despair." This is a stirring and sincere tribute to the saint and what she should have of practical example for us.

story, is a fascinating narrative of a life full to overflowing with adventures. These are not disjointed and casual happenings. They are connected by a sense which is intimated in the title of his book; a sense of being a participant in the great adventure of human life itself; with interests that are higher and deeper and more significant than even the world-wide interests of his nation. This quality is strongly present in the pages which relate the simultaneous development of his personal romance and courtship and marriage with that of the religious development which led to his conversion to Catholicism—the ancient faith of his ancestors, and of his nation, and of all western civilization. It is to be hoped that Lord Howard will carry on the record from the point, about the year 1903, where this volume closes. Few men possess his qualifications for estimating and revealing the tremendous forces moving the nations and their leaders in the vast drama now proceeding in the theatre of life.

MICHAEL WILLIAMS.

The Tales of Two Cities

Boston and the Boston Legend, by Lucius Beebe. New York: D. Appleton-Century Company. $5.00.

Los Angeles, by Harry Carr. New York: D. Appleton-Century Company. $5.00.

EACH of these authors approaches his subject with a frankness which would have upset 1920 Chambers of Commerce. Each author obviously loves his city, and communal defects have only served to endear them further to their biographers.

Most of Mr. Beebe's thirty-three years have been spent in Boston, and his book shows they were fruitful in his absorption and understanding of that fine old city's atmosphere. If Boston is, as often proclaimed, "a state of mind," Mr. Beebe has succeeded in capturing that state of mind and setting it down so that the average auslander can understand and appreciate. Early in the book he describes the elegance of Beacon Hill when John Hancock resided there; near the end, a chapter portrays the present-day singing of Christmas carols on those slopes. Each picture is clear and somehow the circumstances that produced the transition are conveyed.

Although not a debunking book, the writer has not hesitated to report circumstances actuating Puritanical fathers often glossed over or ignored in formal histories. "Boston's part in the American Revolution had its origin in its taverns," he says, "much of its wartime strategy was evolved there." The impetus for the famous Tea Party, it is implied, came in no small measure from copious quantities of the fish house punch supplied for the preceding mass meeting. The battle of Bunker Hill Mr. Beebe thinks momentous because it demonstrated in a "shockingly abrupt manner" to the British that they were faced with something more than disorganized skirmishes. Paul Revere's famous ride was not only to arouse Middlesex farmers, but to warn Sam Adams and John Hancock in hiding at Lexington.

Boston life of the middle nineteenth century must have been full for the small inner circle, one gathers from Mr.

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Beebe, and drab for the outsiders. The literary group of which Emerson was the acknowledged dictator were almost all friends and many of them neighbors. Socially it reached its pinnacle in 1860 on the occasion of the visit of Edward, Prince of Wales.

Coming down to the contemporary scene he portrays Mrs. Jack Gardner and her Fenway Palace, the growth of Harvard, Newspaper Row, gastronomical delights peculiar to Boston, the Athenaeum, her most distinctive club, the influence of Irish immigrants, the police strike, Beacon Hill Bohemia and the famous Symphony orchestra which the author says "is perhaps Boston's most substantial basis in the twentieth century to claim to a cultural heritage."

As the name implies, Mr. Beebe's book concerns itself not only about the historical facts of Boston, but the Boston legend, and he has done well by both.

Mr. Carr has lived in Los Angeles for nearly fifty years and has had ample opportunity as newspaper writer and scenario editor to accumulate a store of knowledge about the phenomena which he lovingly refers to in the subtitle as the "City of Dreams."

Whether consciously or not his recording falls sharply into two parts, the past and present. The historical aspect holds the greater charm. The feats of the Spanish explorers, life on the great ranches, the "Hell-roaring Fifties" carry a flavor and zest lacking today.

Of Father Junipero Serra, Mr. Carr says: "His is a great and neglected name in American history. He . . . was a resolute man with a great vision. Several times the soldiers would have thrown up the sponge and abandoned California to the grasshoppers and the Indians but for his obstinate courage. The priests who composed his staff accomplished the miracle of making the California desert bloom like a rose. Within a few years they had built churches that were, in fact, great manual training schools. They created a new and charming architecture; turned lazy savages into trained cattlemen, blacksmiths, tile-makers, decorators, masons, bricklayers, leather workers, saddle-makers, sheep shearers."

With expressions of gratitude for the diaries kept by the missionary Fathers, Mr. Carr traces each development of Los Angeles linking particular spots with sites of present-day districts and buildings. The first white settlement of the city was made on August 1, 1769. In the group was Father Juan Crespi who, in honor of the feast day, christened the spot Nuestra Señora La Reina de Los Angeles de Porciuncula (Our Lady the Queen of the Angels of Portiuncula).

Following them came the settlers, often with rich grants of land from the crown which became great haciendas outside the pueblo. It was not until sixty years after its founding that Los Angeles heard its first word of English spoken. That came from one Joe Chapman, a pirate from Boston, called "El Ingles."

The author describes the Los Angeles of the fifties as a "vile little dump" of about 5,000 inhabitants. The rash of bungalow architecture, the vacuity of Hollywood studio life and all the various isms and cults which now infest the town are frankly set forth by Mr. Carr and

Signs of Spring

come early at Sheed & Ward. These five books are the first of our Spring publishing, although they are well ahead of the first crocus.

The first is THE SECRET OF ST. JOHN BOSCO, by Henri Ghéon ($2.00). Don Bosco, you remember, began by founding the first Boy's Club and ended by founding the Salesian Order. One grew out of the other. "This is a good priest", his first followers said, "he gives us roast chestnuts." This biography is even more delightful than the same author's *Secret of the Curé d'Ars.*

The Jesuit Father, Robert Southwell, poet and prose-writer, was the foremost representative of Catholic letters under Queen Elizabeth, and had she not sent him to Tyburn he might have been a very great poet indeed. Pierre Janelle thinks Southwell's writings had a much greater influence on the formation of English literature and character than has been realized. The book is called ROBERT SOUTHWELL THE WRITER ($3.50).

In A MANUAL OF CATHOLIC ACTION by Monsignor Civardi ($2.00), we have the first authoritative handbook on Catholic Action, already in its twelfth Italian edition. It sets out and establishes with the most painstaking care the fundamental principles of a movement which has unfortunately been rather vague to many of us. The Papal pronouncements are given in full.

THE INTELLECTUALISM OF ST. THOMAS ($2.50) is the work of Pierre Rousselot, most brilliant of French Jesuits, who was killed in the War. It has had an unparalleled effect on the development of modern Scholasticism, although it has never until now been translated into English. Ernest Moody's LOGIC OF WILLIAM OF OCKHAM ($3.50) is a work of disinterment. Ockham was buried alive, Mr. Moody says, and it was high time someone dug him up and showed him to be not the cause of the degradation into which Scholastic Philosophy fell, but St. Thomas's last continuator. These two are for the philosophically minded.

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From a

Drugstore Clerk to a Surgeon

THE other day, a devoted missionary doctor, came to see Father Garesche, the president of the Catholic Medical Mission Board, to thank him for the wonderfully useful surgical kit sent out by the Board to his mission in China. "Those instruments, Father, have been invaluable", he said. "They have enabled me to do all the operations needed, in fact they changed me from a drugstore clerk, when I only had medicines to administer, to a surgeon with all his instruments at hand."

We have just had an opportunity of securing 75 more of these splendid surgical kits and we will send them to any missionary where there is a skilled surgeon ready to use them, for a donation of $30.00 which will include not only the kit, itself, but all the carrying charges and overhead expenses of getting it to the mission. What a splendid opportunity to obtain one of these bargains of philanthrophy and to do a world of good with only a little expense. Send your donation of $30.00, or any part of it which you can spare towards the purchase of a surgical kit, to the Catholic Medical Mission Board, 8 and 10 West 17th Street, specifying that it is to help to purchase one of the surgical kits for the missions.

explained. On the cultural side he lists the Huntington Library, the California Institute of Technology, Mt. Wilson Observatory and the Hollywood Bowl. With these and other institutions as well as the literati and artists who have been attracted to Southern California by its salubrious climate Mr. Carr finds justification for terming it the New Athens, a title long since discarded by the older and wiser Boston.

Both "Los Angeles" and "Boston and the Boston Legend" are helped immeasurably by the art work of E. H. Suydam who has contributed many other charming illustrations of the American scene.

FRANK W. MURPHY.

"Fixing" in Philadelphia

Boss Rule, by J. T. Salter. New York: McGraw-Hill Book Company. $2.50.

"BOSS RULE" describes the inside workings of the political machine in Philadelphia, the Gibraltar of Republicanism. The author, a professor of political science of the University of Wisconsin, has taken his portraits from the lips of bosses, committeemen, ward-and-district-leaders rather than from printed documents.

The book is an authoritative, vividly written survey of the actual working of a political organization under the boss system, full of anecdotes, incidents and conversations with "men who get out the vote." It tells of how the division leaders are put on the public pay roll with make-believe positions in the official government. "A bureau of bosses" costs the taxpayers of Philadelphia $8,000,000 a year. This colossal cost represents city salaries paid to ward leaders, henchmen and hangers-on.

The life of the "Leader," according to the author, is not an easy one, he has to keep face-to-face contact with His Majesty, the voter. His evening hours are spent with many callers, asking big and little favors and many times for financial assistance. Hardly a day passes without the leader having to go to the station house to free a constituent who has been arrested for some minor crime or misdemeanor. In such cases the leader generally obtains a technical copy of the charge and takes it to a friendly magistrate who will sign it, providing the charge is not murder or some crime of equal seriousness. The leader will then take the "copy" back to the station house where the constituent is in custody and secure his release. At the day of the hearing the leader will intercede for him and probably secure his discharge or at least soften the blow of the law. Naturally, an individual who has been saved from a night in a cell or from a prison sentence, will have a most genial feeling for the person who has effected his release. Leaders help each other; if one cannot appear at a magistrate's hearing or does not know the right person in one of the courts, the other speaks for him. Many times, a person so befriended is not a registered voter but it stands to reason that he will become a regular devotee to the party.

Professor Salter has visited a good many leaders and they have talked with him confidentially. All these interviews are reported verbatim by the author, some depict

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crooked deals, some are full of pathos while others are full of humor.

Professor Salter is of the opinion that a new era in politics is dawning and that the public officials of the future will be more interested in the common good than they have been in the past.

THEODORE ACHTERMANN.

When Immigrants Came

Catholics in Colonial Days, by Reverend Thomas P. Phelan, M.A., Litt.D. New York: P. J. Kenedy and Sons. $2.50.

FATHER PHELAN as the result of his experience of some twenty years as a lecturer on history at the Catholic Foreign Mission Seminary, Maryknoll, New York, has succeeded in bringing together in readily available form a large amount of interesting and authentic material with regard to the Catholics who helped in the making of history in this country during the colonial period. As considerably more than one-third of all those who now profess the Christian religion in the United States are Catholics, the part they have played at all times in the history of the country is significant.

The American colonies presented a precious refuge for those suffering from religious intolerance in Europe. This was particularly true for the Irish, laboring as they were under the severest penal laws ever concocted by man, which Edmund Burke characterized as almost the invention of the devil. The Irish immigration was ever so much larger than that from other countries and led to a law to restrict "the importation of Irish papists and convicts into Pennsylvania," but the law like other prohibitions proved inoperative and was repealed the next year. The short period of prohibition served only to advertise to a great many people the fact that Pennsylvania afforded an opportunity for the enjoyment of religious freedom presented nowhere else in the world.

Germany proved to be the other great source of Catholic immigration and in Pennsylvania the number of German Catholics exceeded those from Ireland. As Father Phelan says: "A scrutiny of the names of the officers who served in the continental army proves that the greater part of these German and Irish families were loyal to the patriotic cause. 'When the Revolution broke out, a comparatively small body of Catholics in the population furnished a considerable number of men who attained distinction in the military, naval and political services of their native country.'"

Father Phelan's book is so well documented that every teacher of history in this country ought to have it under his hand for consultation, for it serves better than anything I know to correct many false impressions with regard to Catholics in the colonial period. Thomas Jefferson once said that the duty of history is "to correct errors of fact before they become inveterate by repetition." Unfortunately a good many historical traditions with regard to the colonial period have become inveterate. Father Phelan's book is a ready source for their correction.

JAMES J. WALSH.

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Enigma and Dictator

Stalin, by Henri Barbusse. New York: The Macmillan Company. $3.00.

THIS is a much more extreme book than one would suppose Henri Barbusse would write about a living man. One should of course not be surprised by the absolute belief in revolutionary Socialism as the sole alternative to Fascist reaction, and in Communism as a new and bright and inevitable world. But the vulgarity of the materialism coupled with the hagiographic, and indeed, the definite, paradoxical, theologic spirit of the work must, even in the circumstances, surprise. It is written in subtle and simple style, as though addressed to the true of heart little children. Issues are stripped of all that stupid and confusing paraphernalia, and at times of the most elementary veraciousness in order to give a nice clear picture. Some of the simplifications in truth check one up roughly: "All opposition [in a slightly technical sense] is a confession of retrogression, discouragement, incipient paralysis and sleeping sickness. . . . If Trotzky had been right he would have won." The book ends on a lofty note of mystical imminentism: ". . . At night through the Red Square . . . it seems as though the man who lies in the tomb . . . is the only person in the world who is not asleep, and who watches over everything around him. . . . He is the paternal brother who is really watching over everyone. Although you do not know him, he knows you and is thinking of you." Barbusse has seen fit to make a large part of Stalin's glory a reflection of Lenin in the tomb, whose grace he has especially received.

What Has Happened?

The United States in World Affairs in 1934-1935, *by Whitney H. Shepardson and William O. Scroggs. New York: Harper and Brothers.* $3.00.

EVERY year for the past four the Council on Foreign Relations has sponsored the publication of an "annual," the chief function of which is to present those aspects of world affairs which concern the foreign policy of the United States. The point of view adopted seems to permit consideration only of matters adjudged purely political or economic. Thus the present volume contains (surprisingly enough) no reference to the religious struggle in Mexico. Within these limits—and necessarily also within the bounds of a definite point of view—the volume is fairly useful.

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